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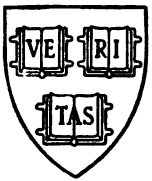

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EXPOSITION

OF

ST. PAUL'S EPISTLE

TO THE

ROMANS:

WITH

EXTRACTS FROM THE EXEGETICAL WORKS
OF THE FATHERS AND REFORMERS.

TRANSLATED FROM THE ORIGINAL GERMAN OF

DR. FRED. AUG. GOTTTREU THOLUCK,
PROFESSOR OF THEOLOGY IN THE ROYAL UNIVERSITY OF HALLE, AND
CORRESPONDING MEMBER OF THE ASIATIC SOCIETY OF LONDON,

BY THE

REV. ROBERT MENZIES,
MINISTER OF HODDAM.

VOL. II.

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TRANSLATOR'S PREFACE.

THE Translator, with the most unfeigned regret, begs to apologize for the protracted delay of this work, as well as for all the vexatious consequences which it has entailed, both upon the Publisher and the Public; although he scarcely expects to be excused, except by those who have some experience of the cause that has occasioned it, viz. the manifold and absorbing avocations connected with entering upon the pastoral charge of a parish. The long interval which has elapsed since the publication of the former volume, has afforded him an opportunity of hearing the opinion entertained of its merits, and he is gratified to find that it has been read and judged of by many, with minds unbiassed by prejudice, and whose perceptions were neither dimmed nor perverted by the terrors of German Neology. Indeed, several of the ablest divines in our Church, so far from apprehending any baneful consequences from its publication, have expressed their conviction, that

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such a specimen of penetrating exposition, enriched with the stores of a boundless and sanctified erudition, guided by a love of truth the most sincere, and animated by a faith so strong, and a piety so ardent, could scarcely fail to exercise a beneficial influence upon the theology of the land.

A different opinion has, however, been expressed. Mr. Haldane lately published a work upon the same Epistle, excellent doubtless in its way, as the gifts and graces of its author would ensure, but certainly not calculated, like the present, for the scientific theologian. In this work he makes a strange attempt to depreciate Dr. Tholuck's character as an expositor, by fastening upon him a charge of want of reverence for the Holy Scriptures. The injustice of the imputation is only equalled by the futility of the grounds upon which it is based. It is not true, that, "respecting the quotation from Habakkuk, Rom. i. 17, Dr. Tholuck charges the Apostle with *using violence* in adapting it to his subject." No one can attentively read the passage alluded to, (BIB. CAB. Vol. v. 77,) without perceiving that Mr. Haldane has egregiously mistaken and misrepresented Dr. Tholuck's words, in a manner unworthy his usual acuteness, and not a little discreditable to one who assumes the task of expositor. It is, moreover, equally false, that Dr. Tholuck "refers to Acts xxviii. 25, as an

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example of a passage which the Apostle quotes as *prediction*, when it is not prediction." An imputation so grave ought not to be made except with extreme caution, and upon the surest grounds. It becomes otherwise uncharitable and slanderous. In the present case, no more gratuitous assertion was ever uttered. So far from referring to the text as a passage which the Apostle "quotes as prediction," Dr. Tholuck, without delivering any opinion as to what may be its character elsewhere, refers to it as a passage which, on the particular occasion in question, is certainly *not quoted as prediction;* a fact of which a single glance will be sufficient to convince the reader.

A few notes have been introduced, containing the Author's maturer views upon certain verses of the 9th chapter. They appeared in Nos. 56 and 57 of the Litterarischer Anzeiger, 1834, where Dr. Tholuck reviews an able exposition of Rom. ix. by J. T. Beck, Stuttgard, 1833, and refer to the grand mystery of predestination, on which his sentiments have certainly not been learned in the school of Calvin. This is the only part of the work, with respect to which the Translator feels it incumbent upon him to put the young theologian upon his guard.

MANSE OF HODDAM,
Sept. 1836.

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EXPOSITION

OF THE

EPISTLE TO THE ROMANS.

CHAPTER SEVENTH.

ARGUMENT.

HAVING maintained, in the foregoing chapter, that, just because they are no longer under the law, but under grace, Christians certainly achieve sanctification, Paul now farther seeks to show, that, in point of fact, they no more stand in any relation whatever to the law as an incitement to holiness; and how, so long as a man is urged by the law, and by that only, a continual struggle will indeed be carried on within him; but that, owing to the absence of all affection for the commandment, that struggle, instead of advancing him in holiness, only ends in grief and despair, at the incurable va riance which is felt.

DIVISION.

1. Christians are actually nowise connected with the Law as an impellent to what is good, and for that very reason are holier than the man who is subject to it V. 1—6.

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2. The relation of the Law to the perverse inclinations of the human will is exhibited; from which it appears, that in itself the Law is holy, and that only the wrong bias of their wills makes men take occasion from it to sin, but that, just on that account, the Law is incapable of operating holiness. It discloses, but it cannot do away the discord. V. 7—25.

PART I.

CHRISTIANS HAVE ACTUALLY NO SORT OF CONNECTION AT ALL WITH THE LAW AS AN INCITEMENT TO GOODNESS, AND FOR THAT VERY REASON, THEY ARE HOLIER THAN THE MAN WHO STANDS UNDER IT. V. 1—6.

V. 1st. It is true that, at the close of the previous chapter, the Apostle had spoken less of the relation of the νόμος to Christ, than of the ἁμαρτία and the σάρξ. The point from which he had set out, however, just was, that so long as a man continues under the νόμος, the ἁμαρτία is not slain. There is, hence, a good connection, when he now shews, that the law is no longer of use as an efficient means of sanctification to Christians, but that their sanctification must henceforward be altogether the result of grace; inasmuch as it is grace which objectively is proposed to man, and which subjectively serves him as the inward spring of action. Now, in order to shew how Christians are absolved from the law, as the impulsive means of sanctification, he here, as elsewhere, abstains from stating abstract ideas, and seeks to make the matter intelligible by again employing a figure. In this figure, how-

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ever, there is much obscurity, and hence the elucidations it has received, are manifold and various. We shall take notice of the variations of opinion upon the several points, when we come to the explanation of these. Of the views which have been taken of the whole, the two most diverse—we name them after their most ancient authors—are those of Origen and Augustine. The latter expresses himself as follows, in Prop. 36: Cum ergo tria sint, *anima*, tanquam *mulier*, *passiones peccatorum* tanquam *vir*, et *lex* tanquam *lex viri*; non ibi peccatis mortuis, tanquam viro mortuo liberari animam dicit, sed ipsam animam mori peccato, et liberari a lege, ut sit alterius viri, *i. e.* Christi, cum mortua fuerit peccato, quod fit, cum adhuc manentibus in nobis desideriis et incitamentis quibusdam ad peccandum, non obedimus tamen, nec consentimus, mente servientes legi Dei. This exposition is followed by Justinian, Toletus and Beza, who says: There are two marriages. In the first the *old man* is the *wife*, *predominating sinful desires* the *husband*, *transgressions* of every kind the *offspring*. In the second, the *new man* is the *wife*, *Christ*, the *husband*, and the *fruits of the Spirit*—Gal. v. 22—are the *children*. If this exposition be followed, the image gives rise to less difficulty than when it is otherwise explained. The meaning is then as follows: Your former husband was sin. In respect of its consequences, that has been done away by Christ upon the cross, which necessarily leads to the removal of the thing itself. Ye are, hence, absolved from the conjugal union. But, in regard sin has been put to death, you, on your side, bear to it

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the relation of persons dead. In adopting this explanation of the passage, we must suppose that the Apostle means to repeat once more, under other figures, what he had last delivered in the close of the previous chapter. Although, however, the similitude itself, when thus explained, occasions no difficulty, the connection is completely against doing so, inasmuch as the whole 7th chap., from the 7th verse, treats throughout of the relation of the *moral law*, and not of that of *sin* to man. It must be added, that the τῷ νόμῳ in the 4th, and the ἀπὸ τοῦ νόμου in the 6th verse, are in a highly unnatural way, understood of the marriage law, and the first mention allowed to be made of the moral law is at verse 6th; from which it would appear that the weighty inquiry in the 7th, is but casually appended. On the contrary, there is far more in favour of the other explanation which is found in Origen, Chrysostom, Œcumenius, Theodoret, Ambrose and Hilary, and has been adopted by Thom. Aquinas, Calvin, Bucer and others. It is as follows: Man is represented as the female standing in need of a husband, in as much as he can only rest in some one above himself, as the rule of his life. Formerly, that husband was the moral law; now, however, it has lost all its efficacy as a lord and master, and is become as good as dead to man, who accordingly is at liberty, and under obligation to choose for himself another. Such is the train of thought so far as verse 4. There the Apostle suddenly reverses the comparison, when he says, "*Ye* have become dead to the law." Two similitudes thus blend together. Nor is it difficult to explain the sudden transition from the

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one to the other, when we take into consideration the vivacity of his character, and the fact, that on both sides the comparison is entirely just. Compare Stier, Beitr. zu gl. Schriftverst. Th. 2. S. 287. Chrysostom and Theophylact: Τὸ ἀκόλουθον ἦν εἰπεῖν, Ὥστε ἀδελφοί, οὐ κυριεύει ὑμῶν ὁ νόμος· ἀπέθανε γάρ. Ἀλλ' οὐκ εἶπεν οὕτως, ἵνα μὴ πλήξῃ τοὺς Ἰουδαίους, ἀλλὰ τὴν γυναῖκα εἰσάγει τελευτήσασαν, τουτέστιν, αὐτούς, ὥστε διπλῆς ἀπολαύειν τῆς ἐλευθερίας. Εἰ γὰρ τελευτήσαντος τοῦ ἀνδρὸς ἀπήλλακται τῆς ἐξουσίας τοῦ νόμου, πολλῷ μᾶλλον ἠλευθέρωται, ὅταν καὶ αὐτὴ τετελευτηκυῖα φαίνηται.[a]

As to the meaning of *νόμος*, the Apostle is here addressing Jews and Judaising converts, and hence it must denote primarily the Mosaic law, not, however, with reference to its matter but to its form, *i. e.* in so far as it is *law*, and imposes an external obligation. Compare the comment at c. iii. 20. As this character, however, of outwardly binding, instead of quickening from within, belongs to every moral law, there lies at the bottom of this reasoning something which holds true of all times and of all men.

ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ) κτλ. The Apostle makes this so affectionate preface, in order to engrave

[a] The right thing to have said was, Wherefore, brethren, the law reigns not over you, for it has died. But the Apostle does not say that, in order not to wound the Jews. He introduces the wife, *i. e.* themselves, as having expired, so as to reap the twofold liberty. For if by the death of the husband, she has been made to pass from the power of the law, much more has she been freed when even herself is shewn as dead.

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what he is about to say, deeply upon the heart. The fact of his ascribing a knowledge of the Law to those whom he addresses, does not altogether prove that they were Jewish Christians. Many of the heathen converts had previously been proselytes to Judaism, and hence were acquainted with the Law. The *νόμος* accordingly here signifies the Law of Moses. Similar is the address, Gal. iv. 21. It may, however, be inquired, to what part of the Law the Apostle refers. The majority of expositors suppose him to have in his eye the Law of marriage, Deut. v. 18; Lev. xx. 10. It is manifest, however, that it is solely in regard to verse 1, that the Apostle appeals to the hearers' knowledge of the law; For he appends verse 2d merely as a case of subsumption to verse 1st. Accordingly, he seems to allude to the Talmudic axiom of law, כשמת האדם בטל מן המצות, "When man dies he is no more under the obligation of the commandments." With this axiom heathen proselytes to Judaism, who required to attend to such matters, might well have been acquainted.

ὅτι ὁ νόμος κυριεύει. It would be wrong, with Chr. Schmid to understand by the *νόμος* here, ***the Law of marriage.*** It much rather means ***the whole Mosaic Law.*** And hence, Carpzov goes still farther astray when he not merely interprets *νόμος*, the marriage law, but considers *ἀνθρώπος* to mean ***the wife***, and then to the verb *ζῇ* supplies *ὁ ἄνθρωπος*, i. e. ***the husband***, giving already to the words the special sense: The law of marriage binds the wife so long as the husband liveth. In a manner no less forced, others, as

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Hammond and Elsner, connect *ἀνθρώπου* with *νόμος* in the sense of *ἀνθρώπινος*.

ἐφ' ὅσον χρόνον ζῇ. The question here is, What shall we supply as subject to *ζῇ*? Origen, Ambrose, and in later times Erasmus, Grotius and Koppe suppose *νόμος*. But far more properly Augustine, Œcumenius, Thom. Aquinas and many more supply *ἄνθρωπος*. This appears partly from the *ζῶντι ἀνδρί*, which, in verse 2, is immediately linked to the present by the *γὰρ*, and partly from the parallel passage, 1 Cor. vii. 39. It must indeed be confessed, that, as in that case it is the ***husband*** who is properly intended, one would have expected the Apostle to speak of the death of the wife, by which the ***husband*** is set free from the dominion of the law, and for that reason even the interpreters who supply *ἄνθρωπος*, are of opinion that the Apostle has in view the turn given to the similitude in verse fourth. This, however, is by no means necessary. As Œcumenius observes, Paul, in so general a statement of the proposition, is at liberty to make either the man or the woman die, and the proposition is to be conceived in the following more general form: Wherever death takes place, the obligation of law ceases. *Κυριεύει* signifies, "has legal power." In the writings of the Rabbins also we find the law personified. See R. Ismael, De Animâ, c. 7.

V. 2. The *γάρ* shews, that the confirmation of the general proposition now follows.

ὕπανδρος. This word appears in profane authors (See Raphelius and Wetstein,) as well as in the Apocrypha. Ecclesiasticus ix. 8; xli. 26. It has even a sy-

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noyme in the Hebrew, Numb. v. 29, אשר תזנה אישה, which the LXX., in like manner, render ὑπανδρος.

ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ. The Talmud, Tr. Kidduschin, Fol. ii. 1, has the following words: "A woman is restored to herself, (becomes free) by divorcement and the husband's demise."

δέδεται νόμῳ, *by the precept relating to marriage in the Law of Moses.* Κατήργηται. Œcumenius: ἀντὶ τοῦ ἀπολέλυται, ἠλευθέρωται. In the LXX. the word is only found in the sense *to hinder*, but a corresponding phrase בטל מן in the Chaldaic and Rabbinical dialects, has in both the same sense of *to be freed.* So likewise in the New Testament, verse 6 below, and Gal. v. 4. Perfectly synonymous is the expression בטל מז, in the passage of the Talmud, Berachoth c. 2, where R. Gamaliel says: "I will not let you persuade me to be released, even for a moment from the law of God."

Ἀπὸ τοῦ νόμου τοῦ ἀνδρός, Grotius pertinently expounds: A lege quæ viro consulebat and Beza: Ab imperio viri, ab eo vinculo quod eam ad virum astringebat.

V. 3. χρηματίζω used in the Act. and Mid. in the sense *to acquire* or *bear a name,* is found in profane authors, and in the New Testament, Acts xi. 26. Γίνεσθαι ἀνδρὶ ἑτέρῳ is a Hebraism, See LXX., Lev. xxii. 11. Τοῦ μὴ εἶναι αὐτὴν, the customary Hebrew form instead of ὥστε.

V. 4. Paul now advances to the application of his comparison. Inasmuch as, strictly speaking, it ought to have been said, The law is become dead to you, the question arises, in how far he could have

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said so with truth? Origen thinks, that as the Old Testament contained only an intimation of the glory of the New, the *σκιά* has been done away by the *σῶμα*, Heb. x. 1. But far better does St. Paul give us the answer to this question at Col. ii. 14; Eph. ii. 15. Man was unable to realize the ideal of holiness, perfectly fulfilling all the demands of the law. Christ appeared and manifested perfect holiness. Objectively, the believer contemplates this as his own, while subjectively it is transfused into him by the *πνεῦμα τοῦ Χριστοῦ*. In so far, the law is no longer judge over man, its claims are satisfied. See Augustine c. Faust. l. xv. c. 8. The Apostle, however, maintains also the converse of the proposition, viz. that we are dead to the law. This is the natural consequence of the law being dead to us. For if, objectively, we have the assurance that it has no more any judicial authority over us, it follows as a natural result, that we have no more to consider ourselves inwardly as standing in relation to it as to our judge.

τῷ νόμῳ is, in accordance with Augustine's exposition which we have stated above, understood by Justinian to mean the law of marriage, while Beza contends that it is here synonymous with *ἁμαρτία*, the *causa efficiens* being per meton. placed *pro effecto*, which no man will believe.

διὰ τοῦ σώματος τοῦ Χριστοῦ. Certain Catholic expositors interpret *σῶμα*, the mystical body of Christ, *the church*, into which Christians are incorporated by baptism. But it is perfectly clear that Paul means *the crucified body* of Christ, by which the claim of the law for the expiation of guilt, is satisfied. Of simi-

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lar import are the texts, Col. i. 22, ii. 14; 1 Pet. ii. 24; Heb. x. 5, 10; Eph. ii. 15.

τῷ ἐκ νεκρῶν ἐγερθέντι forms a gentle contrast to σῶμα, requiring to have θανατωθὲν Χριστοῦ understood. The risen Saviour is the second spouse of the soul, and also the champion who separates it by death from the first, whom, too, by his own death, he as it were slays. Paul brings forward the resurrection, inasmuch as it is since that event that Christ has obtained fulness of power to conduct the redeemed to their destination, and especially to communicate to them the energies necessary for a new life.

ἵνα καρποφορήσωμεν τῷ Θεῷ. Theodoret: καί ἐπειδὴ συνάφειαν καὶ γάμον τὴν εἰς τὸν Κύριον προσηγόρευσε πίστιν, εἰκότως δείκνυσι καὶ τὸν τοῦ γάμου καρπόν. Erasmus: Ita nunc felicius nacti matrimonium, fructum edatis, Deo socero Christoque Sponso dignum. God is in fact represented as the head of a family, who unites the redeemed with Christ as with their Bridegroom.

V. 5. That this union of man with Christ, instead of with the law, has likewise become absolutely indispensable, in order to the attainment of real holiness, Paul now proves by appealing to the experience of Christians in their former state, in which indwelling sin manifested so great a power.

ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. That the Apostle intends by this expression, life before conversion, is obvious: In the more special explanation, notwithstanding, interpreters deviate from each other. Theodoret, Œcumenius, Grotius and Schleusner understand at once by σάρξ, the Old Testament. But although σάρξ, in contrast with πνεῦμα, may by a derivative pro-

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cess, be referred to the Old Testament theocracy, still the primitive signification is never to be overlooked. Primarily, σάρξ denotes the condition in which man, according to his historial connection, finds himself by nature placed, and wherein he is destitute of the powers of divine life. Now, in as far as this was the case with the subjects of the Old Testament theocracy, in so far may that entire dispensation be termed Σάρξ. Ἐν σαρκὶ εἶναι, ch. viii. 8,9, equivalent to κατὰ σάρκα περιπατεῖν, c. viii. 5, 13. Compare commentary on c. vii. 14, and i. 3. With great precision, Calvin: Solis naturæ dotibus esse preditum, sine singulari gratia, qua electos suos Deus dignatur. Chrysostom: Οὐκ εἶπεν, ὅτε ἦμεν ἐν τῷ νόμῳ, πανταχοῦ φειδόμενος δοῦναι αἰρετικοῖς λαβήν· ἀλλ', ὅτε ἦμεν ἐν τῇ σαρκί, τουτέστι, ταῖς πονηραῖς πράξεσι, τῷ σαρκικῷ βίῳ. τοῦτο δὲ εἰπὼν, οὔτε αἴτιον εἶναί φησιν ἁμαρτημάτων τὸν νόμον, οὔτε ἀπαλλάττει αὐτὸν ἀπεχθείας. κατηγόρου γὰρ τάξιν ἐπεῖχε πικροῦ, ἀπογυμνῶν τὰ ἁμαρτήματα. ὁ γὰρ τῷ μηδὲν πείθεσθαι βουλομένῳ πλείονα ἐπιτάττων, πλεονάζει τὸ πάραπτωμα.[a]

τὰ παθήματα τῶν ἁμαρτιῶν, *passions, affections.* So used by profane authors, and also in Gal. v. 24, Xenophon, Cyr. 3, 1, 10: πάθημά σου λέγεις τῆς ψυχῆς εἶναι τὴν σωφροσύνην, ὥσπερ λύπην—οὐ μάθημα.

[a] He did not say, "When we were in the law," always avoiding to give a handle to heretics; But "When we were in the flesh," *i. e.* in evil works, a carnal life. And by so saying, he neither calls the law the cause of sins, nor totally exempts it from hatred. For it acts the part of a stern accuser by exposing sins; For whoever multiplies commands to one who refuses the least obedience, thereby augments his transgression.

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τὰ διὰ τοῦ νόμου. Chrysostom and Carpzov here falsely supply φαινόμενα or γνωστά. Locke takes the διὰ as denoting the state: "That remained in us *under* the law;" in like manner, as Rom. ii. 27. Michaelis follows him and says: "Which remain along with the law." But there are strong reasons for supplying γεγονότα, according to verse 8. Calvin; Hominis perversitas, quo magis justitiæ repagulis coercetur, eo furiosius erumpit. Here, however, as little as in the 8th verse, has the Apostle said, ὑπὸ τοῦ νόμου, the law being only the *occasional cause.*

ἐνηργεῖτο ἐν τοῖς μέλεσιν. Some, as for example Outhof, would have ἐνηργεῖτο understood in a passive sense, which is doubtless allowable. It appears, however, innumerable times in the New Testament as middle, and no less in profane writers, (Raphel. Not. Polyb.); and hence is here better taken as such. Erasmus observes upon it: *Secreto agebant*, nam occulta vis dicitur ἐνέργεια velut in semine, et vis mentis in homine. The ἐν before μέλεσι is translated by Grotius *through*; so that the members, as formerly in the 6th chapter, are considered as *instruments.* We take it in its proper signification, comparing verse 23. The Apostle figures the sinful desire as a poison, which, produced in the inmost recesses of the will, pervades, in course, the entire man, and takes into its service all his powers both of mind and body. Limborch: Sub membris etiam comprehenduntur intellectus et voluntas. Chrysostom: Ἵνα μηδὲ τῆς σαρκὸς κατηγορήσῃ, οὐκ εἶπεν, ἃ ἐνέργει τὰ μέλη, ἀλλ' ἃ ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν· δεικνὺς ἐτέρωθεν οὖσαν τῆς πονηρίας τὴν ἀρχὴν, ἀπὸ τῶν ἐνεργούντων λογισμῶν, οὐκ ἀπὸ

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τῶν ἐνεργουμένων μελῶν. Ἡ μὲν γὰρ ψυχὴ τεχνίτου τάξιν ἐπεῖχε, κιθάρας δὲ τῆς σαρκὸς ἡ φύσις, οὕτως ἠχοῦσα ὡς ἠνάγκαζεν ὁ τεχνίτης.[a] Melancthon: Primum enim illa ingens dubitatio, quæ in omnium hominum animis hæret, certe est efficax in membris, quia propter illam dubitationem ruunt homines contra voluntatem Dei, ut, quia non confidunt Deo, multa faciunt metu et diffidentia contra voluntatem Dei. Hanc autem diffidentiam auget Lex, quæ, quia semper accusat, facit ut corda sint aversa Deo, fugiant Deum, non invocent, non confidant.....Est autem hic locus diligenter observandus, ut discamus illam dubitationem esse peccatum, ut repugnemus et erigamus nos Evangelio, et sciamus esse *cultum Dei*, in illos terroribus *repugnare dubitationi et diffidentiæ.*" A great and novel doctrine!

εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. The wretchedness of sin is personified and set in opposition to God in verse 4th, as if it in some sort felt satisfaction when the sinner plunges into the love of sin. The law could do no more than awaken the consciousness of discord. Nay often was the pleasure of sinning even heightened by the certainty of its being forbidden, verse 8; and hence, by means of the law, the

[a] That he might also not accuse the flesh, he did not say, "which our members work," but which "did work in our members," shewing that the principle of evil is from a foreign source, from our thoughts that work, and not from our members that are wrought upon. For the soul does the office of an artist, and the flesh is as it were a lyre which sounds as the artist makes it.

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θάνατος, or human wretchedness, was but raised to its highest pitch.

V. 6. In contrast with that legal condition, Paul now shews how Christians, possessed of a new element of life, serve God and strive after holiness. We have first to take the reading into consideration. Ἀποθανόντες is found in A C, and in a great many minor codices, as is also the case with the Greek fathers and Rufinus. But D E F G, the Vulgate and the majority of the Latin fathers read τοῦ θανάτου. In fine, it was said that ἀποθανόντος was in Chrysostom, and on that supposition Beza, Piscator, Grotius, Vitringa and various others received it into the text, although without the sanction of any codex. It is true that, at first sight, it does appear as if Chrysostom had so written, for he makes the following note: ὡσανεὶ ἔλεγεν, ὁ δεσμὸς δι' οὗ κατειχόμεθα, ἐνεκρώθη καὶ διεῤῥύη, ὥστε τὸν κατέχοντα μηδὲν κατέχειν λοιπὸν, τουτέστι, τὴν ἁμαρτίαν.[a] Previously, however, he had said: καὶ πῶς ἡμεῖς κατηργήθημεν; τοῦ κατεχομένου παρὰ τῆς ἁμαρτίας ἀνθρώπου παλαιοῦ ἀποθανόντος καὶ ταφέντος.[b] From this it appears, that what he means to express is: Seeing that the old man is dead in regard to the fetter of sin which bound him, that fetter is likewise dead in regard to him. Hence he has construed: ἀποθανόντες πρὸς ἐκεῖνο ἐν ᾧ κατειχόμεθα. In like man-

[a] As if he had said, The bond, by which we were held, has been put to death and broken, so that that which once detained us, even sin, detains us no more.

[b] And how are we absolved? By the old man, who was held by sin, being put to death and buried.

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ner, as he had before supposed a reciprocal compact between the law and man, so here he does the same between sin and man. This sense is fully expressed by Theophylact: Οὐκ εἶπεν, ὅτι κατηργήθη ὁ νόμος, ἵνα μὴ πλήξῃ, τοὺς Ἰουδαίους· ἀλλὰ κατηργήθημεν ἡμεῖς ἀπὸ τοῦ νόμου, ὅ ἐστιν, ἀπελύθημεν ἀποθανόντες, καὶ νεκροὶ καὶ ἀκίνητοι γενόμενοι πρὸς ἐκεῖνο τὸ πρᾶγμα ἐν ᾧ κατειχόμεθα. Ἐν αὐτῇ γὰρ οἱόν τινι δεσμῷ κατειχόμεθα. The external authorities, therefore, speak decisively, for ἀποθανόντες, which coincides appropriately with the ἐθανατώθητε of verse 4; so that the comparison there remains unchanged, inasmuch as man is still represented as the defunct party. We have to add, that the unusual hypallage of ἀποθανόντες affords us a simple explanation of the change of reading. For we have to conceive the ἀποθανόντες placed after νυνὶ δὲ at the top of the verse. Most inconsiderately did Semler propose to banish the disputed word from the text. The κατέχεσθαι corresponds with the κυριεύειν, which, in verse 1st, was ascribed to the law.

ἐν καινότητι πνεύματος. The genitive is the genitivus exegeticus, *in a new way*, i. e. *by means of a new element of spiritual life*. Correctly Calvin: Spiritum literæ opponit, quia antequam ad Dei voluntatem voluntas nostra per spiritum sanctum formata sit, non habemus in Lege nisi externam literam, quæ frenum quidem externis nostris actionibus injicit, concupis-

[a] He does not say, The law has been absolved, for fear of offending the Jews, but We have been absolved from the law, that is, we have escaped from it by dying, and becoming extinct and motionless with respect to that thing by which we were detained; For in it we were held as by a bond.

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centiæ autem nostræ furorem minime cohibet. Melancthon: Ideo dicitur litera, quia non est verus et vivus motus animi, sed *est otiosa imitatio interior vel exterior,* nec ibi potest esse vera invocatio, ubi cor non apprehendit remissionem peccatorum. To carry the proposition to its height, one might say: All the good deeds of the man under the law are hypocritical, inasmuch as they are but a dead copying of a command which stands opposed to the inclinations of his own will; and hence, that God, whose life is holiness itself, must first, by means of faith in the redemption, have become the life of man, in order that human holiness may emanate from spontaneous impulse. Thus Augustine very pertinently says, that the old man is *sub* lege, the new man *cum* lege. Compare Usteri Paul. Lehrb. s. 31.

PART SECOND.

VIEW OF THE RELATION OF THE LAW TO THE PERVERTED INCLINATIONS OF THE WILL OF MAN. FROM WHICH IT APPEARS THAT IN ITSELF THE LAW IS HOLY, AND THAT IT IS ONLY THE WRONG BIAS OF THEIR WILL WHICH MAKES MEN TAKE FROM IT OCCASION OF SINNING; BUT THAT ON THAT VERY ACCOUNT IT IS INCAPABLE OF OPERATING HOLINESS. IT DISCOVERS, BUT IT CANNOT DO AWAY THE DISCORD. V. 7—25.

V. 7. The Apostle had before refuted the opinion, that the law was more conducive than grace to

sanctification. Here, where he bids Christians consult their experience for evidence, that sin lords it over man, far more under the law than under grace, the thought might arise, May not perhaps the law itself be ungodly? Accordingly, in an exposition, which evinces so deep a knowledge of the human heart, that one is tempted to say, It is the Creator of the heart himself describing it, the Apostle now paints the relation of the divine law to the opposite propensities of man. The inference from what he says is, that the divine law is in itself holy and good, but that the corrupted disposition of man takes occasion from it to sin; so that here moral evil manifests itself to be evil indeed, by its abuse of that which is good and divine. On the other hand, however, this very statement makes it evident, that the law cannot possibly produce true holiness. A commentary upon Paul's estimate of the worth of the law may be found in Aug. c. Faust. l. xv. c. 8: Lex semper est bona, sive obsit hominibus gratiâ vacuis, sive prosit gratiâ plenis. Quemadmodum Sol semper est bonus sive dolentibus oculis noceat, sive sanos mulceat. Proinde quod est oculis sanitas ad videndum Solem, hoc est gratia mentibus ad implendam legem; et sicut oculi sani non delectationi Solis moriuntur, sed illis ictibus asperis radiorum, quibus ægri reverberati in densiores tenebras pellebantur, ita etiam anima, quæ per caritatem Spiritus salva facta est, non justitiæ legis mortua dicitur, sed illi reatui ac prævaricationi, in quam lex per literam, cum gratia defuit, favebat. Compare the beautiful passage from Je-

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rome, Quæst. viii. ad Algas. See likewise Suiceri Thes. T. ii. p. 424.

Before, however, we advance to the explanation of particulars, we must here take up a question, the answer to which has an influence upon the comprehension of the whole following section. The question is this, Whether is the usual condition of a person standing under the law, or of one under grace, here described? The different views taken of this subject deeply affect doctrine and morals, and the pastoral care. If, indeed, the least notice is paid to the connection of this section of the 7th chapter, with that which precedes and that which follows, it is not possible to explain it of any other than of a person standing under the law." There is much truth in what Adam Clarke says in his commentary: "If the contrary could be proved, the argument of the opponent would go to demonstrate the insufficiency of the gospel as well as the law." We must, however, point the attention to the grounds of our opinion. The thesis of this second portion of the chapter stands in verse 5th, where the condition of the legalist is described as one altogether sinful. In like manner, the thesis of chap. viii. is in verse 6th, where the condition of the believer is described, as one of relative freedom from sin. Now, as Paul has undertaken the task of pointing out the holiness of the law as such, and what is the true ground of sin, it is manifest that he here paints the state of the legalist. The 7th and 8th chapters, too, are as decidedly counterparts to each other, as are the 5th and 6th verses of the former. At the

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close of that chapter we read under the formula ἄρα οὖν, the compressed result of the section under review. It states that to be an insuperable discord. On the other hand, at the commencement of the 8th chapter, under the same formula, we read the result of something previously stated with respect to the condition of the believer, and that is the doing away of condemnation, and a walk after the Spirit. The νῦν in this first verse corresponds entirely with the νῦν in chap. vii. 6. Just again, as in this manner, the 7th and 8th chapters, are throughout opposed the one to the other, so likewise several particulars. The complaint, verse 24, answers to the thanksgiving v. 25. Whilst the subject of the description speaks of himself, verse 23, as taken captive under the law of sin, the subject of the description in chap. viii. declares himself at verse 2d to be delivered from the law of sin. While chap. vii. 14, an invincible strife is maintained between the spiritual law and the carnal mind, and the person in verse 18th cannot find how to perform that which is good, the believer, according to chap. viii. 4, fulfils the righteousness of the law by walking after the Spirit. In fine, while, chap. vii. 5, we read ὅτε ἦμεν ἐν σαρκί, we read, chap. viii. 9, Ὑμεῖς οὐκ ἐστὲ ἐν σαρκί. Many of these points, along with the connection, have been admirably developed by Turretin. Accordingly, the mere consideration of the substance and connection of the two chapters, were there nothing else, furnishes a definite result. Besides this, however, the dignity and the spirit of Christianity would forbid us to suppose that all it can accomplish is to waken a sense of the inward discord, without being able to do it away.

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That sense many teachers of the ancient world knew how to waken, although certainly not so thoroughly as Christianity; but actually to secure the ascendancy for the principle, which ought to be predominant in man, was what no philosophy could effect. Ad. Clarke: "This opinion has most pitifully and shamefully not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character."

Let us now survey the history of the exposition of this section. The more ancient teachers of the church had unanimously explained it of the man who has not as yet become a Christian, nor is upheld in his struggle by the spirit of Christ. So Origen, Tertullian, Chrysostom and Theodoret. At an earlier period, Augustine also followed this view. (Prop. 41 in Ep. ad Rom., Confes. l. vii. c. 21; l. viii. c. 5; Ad Simpl. l. i.) In the dispute with the Pelagians, however, the two declarations, verse 17 and verse 22, raised his scruples. These, he thought, could not be put into the mouth of a man prior to regeneration, for then they would assign him too lofty a degree of personal goodness, (Aug. Cont. duas Epp. Pelag. l. i. c. 12. Retract. l. i. c. 23; l. ii. c. 1.) In determining the question, all depends upon the conception we form of *regeneration*. Under that word, the fathers frequently comprise two different moral states; one, the state of inward dissension, in which the person has before his mind's eye his own and the divine will, and struggles which of the two he ought to follow; the other, the state of living κατὰ πνεῦμα, in which the inclinations and dispositions of man are in unison with the divine will, and love prompts him

spontaneously to obey it. By a person *regenerated*, they understood generally, One who has at heart the fulfilment of the will of God. Is regeneration conceived in this comprehensive sense, then is the *unregenerate*, one without law, one in whom no sense at all of inward discord has as yet been called forth. It was just of such reckless sinners, and, indeed, more particularly of Jews, who entertained *more* or *less* the persuasion of the bindingness of the law, that the fathers of the church understood these declarations of Paul. Now certainly, in declaring himself for the contrary, Augustine had sufficient ground; for in persons of this description no such lively discord as the Apostle here paints is discoverable. Calvin justly observes: Homo suæ naturæ relictus, totus sine repugnantia in cupiditates fertur. Quanquam enim impii stimulis conscientiæ lanciuntur, non possis tamen inde colligere aut malum ab illis odio haberi, aut amari bonum. If, then, we call the person here described an unregenerate man, we understand by the name, a legalist; one who is seriously concerned about his sanctification, zealously strives after purity of heart, and who falls short of the mark, only because he does not set out from that love which first loved him, but thinks by his own, to deserve the love of God, because the redemption of Christ is not the fountain from which his holiness emanates free and lively as a stream. For just as art, with its toilsome and peace-meal labours, stands related to nature, with her free and wholesale creations, so also is the law, as a school-master of holiness, related to free grace as an affectionate mother. Now, al-

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though on this ground we certainly cannot, according to the gospel, regard such a legal state of concern, as amounting to regeneration, it still is nevertheless a work of the spirit of God, so that the θέλω τὸ ἀγαθὸν and the συνήδομαι τῷ νόμῳ τοῦ νοός μου, are unquestionably to be regarded as a divine operation (gratia præveniens.)

Among latter expositors, by far the greater number acquiesced entirely either with Augustine or with the Greek fathers. The former was followed by Anselm, Thom. Acquinas, Corn. a Lapide and many others; the latter by Erasmus, Faustus Socinus (who wrote a very complete treatise, De loco in Ep. ad Rom. c. vii. disp. ed. 2. Racov. 1612. Defensio disputationis illius, Rac. 1618), by Raphelius, Arminius, Episcopius in a letter to Arminius, but of no very great weight, Epp. Ecclesiasticæ, Amst. 1684, Ep. 131, p. 228, by Limborch, Turretin, Clericus, Heumann and many more.

A different view, however, gained ground among those Protestants, who had apprehended more deeply the nature of the Christian doctrine as unfolded by Paul. They discriminated distinctly betwixt the lawless, the legal, and the spiritual or regenerate state. One class, to which Luther, Melancthon, Calvin, Spener, Buddeus and many others belong, supposed that chapters vii. and viii., taken together, present us with a description of the regenerate man; so as that chapter vii. delineates one aspect of his inward life, in virtue of which he does not as yet belong to Christ, while chapter viii. especially delineates the other side of evangelical consolation, which lies in

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the certainty of the objective redemption. A second class, however, to which Bucer, Schomer, A. H. Franke, Gottfr. Arnold, Bengel and others (Spener also in his Theol. Bedenk, Th. i. sect. 23.) belong, separate between the vii. and viii. chapters, as descriptive of two different periods, the former the condition of the legalist, who is indeed in earnest in the business, but does not found his sanctification upon grace, and who consequently is unable to triumph over sin; the latter, the state of the justified man, who seeks to kindle his own love at the love of God. To this explanation we likewise fully assent, appealing in proof of it to the explication given above of the connection. With respect to the two opposite views, those who suppose a person totally without law to be meant, lay a stress upon two points. The expressions, say they, in verses 15 and 22, θέλω, μισῶ, συνήδομαι do not necessarily denote an actual *inclination of the heart* to that which is good, they *may* designate merely the approval of the understanding. (See the exposition of these verses.) In like manner, according to the phraseology of Paul, νοῦς and ἔσω ἄνθρωπος do not stand directly for πνεῦμα τοῦ Θεοῦ. On that supposition it might be remarked, that Paul contemplates the state of the lawless man from the state in which he himself stands, and which has been matured into self-consciousness, and transfers into it his present feelings. In point of fact, personal feelings may have a share in the exclamation of Paul at verse 24. It is impossible to think, however, that the Apostle, merely from his after sensations, describes a strife as taking place where it does not actually exist, and

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yet, following the exegetical feeling, one is inclined both to suppose in general, that here such a strife is described, and also to regard θέλω, μισῶ, συνήδομαι as denoting it. Generally, however, the condition of a person without law is delineated in the 9th verse, and, in fact, how different is it as there described from the condition of the legalist! The first class we mentioned of evangelical expositors, give the sense and connection of the section as follows: Up to verse 14, Paul speaks in the preterite tense, and hence describes the early contention of the legalist with the law, in which (verse 11) he is overthrown. Onward from verse 14, he desires still more fundamentally to shew the divinity of the law, and hence represents it in conflict with the man regenerate, on which account we have then the present. True that even in the case of the latter, sin has the ascendancy, still it no longer meets with the inward consent. There is a war waged, but along with that, there is the inward peace, such as is described viii. 1. This view of Augustine's is also recommended by a great truth which should not be overlooked, viz. that somewhat of the legal state ever manifests itself anew in the redeemed, and times without number occur in life, in which he can apply to himself what Paul here says. (And hence it is with truth that Beza observes: Nam certe ita est, *et qui hoc non novit, nondum seipsum novit.* Compare Spener, Theol. Bed. B. i. s. 167, where he makes similar remarks in defence of the view of Augustine. Arndt has some peculiarly excellent expressions to the same effect. Vom wahren Christenthum, B. i. c. 16.) Hence it is that

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Bugenhagen observes: Quantum in nobis peccati et veteris Adæ, tantum adhuc habet imperii lex, which may be thus understood: As long as the love of sin remains alive within us, so long will this inveterate discord likewise be manifested. It must however be observed, in opposition, that the love of sin is gradually extinguished in the Christian, in respect, first, of sins of a gross, and afterwards of those of a more refined description; So that thus, as Augustine early expresses himself, the Christian is then no more *sub* lege but *cum* lege. Moreover, even though the love of sin do stir up within him the discord which is here pourtrayed, the Christian need not permit himself to be overcome in the struggle. He has the objective announcement of his redemption, and so when by a believing direction of the mind, he acquiesces therein, the power of the χάρις is realized subjectively in his faith. It is true, this is not always the case; frequently does the σάρξ triumph over the πνεῦμα. At any rate, however, these occasions are to be considered abnormal in the Christian life, as they do not occur in it in so far as it is, but only in so far as it has not yet become, Christian. They must hence be there only as something evanescent.

Respecting the subdivision, again, which these interpreters make at verse 14, there is no ground for it at all, inasmuch as what follows, from that verse, and onwards, with respect to the contest with the law, is just what was already said in the previous context; nor considering the lively manner of describing which St. Paul loves, is the circumstance that thence forward verbs present are used, by any means extraordinary.

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Having thus answered the important question, whether in this section the legalist or the justified man is spoken of, we have now still to inquire whether Paul throughout the whole of it, where he speaks in the first person, speaks of himself and his own circumstances, or whether he transfers to himself the circumstances of others. Augustine is of the former opinion, and many go along with him. On that supposition, however, it is still more incredible that the Apostle, in the words of the chapter, should paint that state of his as lasting. Supposing it again only momentarily such as he describes it, he had no occasion, as we have remarked, to represent these transient exceptional states of inward life as peculiarly Christian. Even Origen felt that such an acknowledgment, when considered as applicable to the present, did not become St. Paul: Et cætera in quibus confitetur a lege, quæ in membris suis est, et repugnat legi mentis suæ, captivum duci se lege peccati, quomodo Apostolicæ convenient dignitati et Paulo præcipue, in quo Christus et vivit et loquitur. Hence even in the ancient church, among Origen, Chrysostom, Theodoret, Jerome and Pelagius, the opinion was more general, that Paul transfers to himself the state of others. Cases of the same kind, called in his own language μετασχηματισμός, 1 Cor. iv. 6, are frequently to be met with in St. Paul's writings, 1 Cor. vi. 12; x. 23, 29, 30; xiii. 11, 12; Gal. ii. 18. Hence likewise we find by turns, chap. vii. 14, and viii. 1, the plural used, which goes through the whole of the viii. chapter. With regard to the person whose state he takes to himself, Chrysostom, Gro-

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tius, Clericus, and indeed most others, look upon the Jews before and under the law as intended; Erasmus maintains a contraposition of the Gentile *without*, and the Jew *under* the law. Theodoret, at verses 9 and 10, imagines that there is no less than an assumption of the person of Adam. But Pelagius and Photius, even in their day, hit upon the truth, the one supposing generally a transference of the circumstances of a person about to be, and of a person that already is, converted, *i. e.* he thinks that state of man to be meant, in which the individual has not yet been brought to a knowledge of the obligation of the law, and that wherein the law presents itself to him as obligatory. Phot. τοῦτο οὐκ εἰς ἑαυτὸν ὁ Παῦλος εἴρηκεν, ἀλλὰ τὸ πρόσωπον τῆς ἀνθρωπίνης οἰκειούμενος φύσεως.[a] Ambrose: Sub suâ persona quasi generalem causam agit. It certainly cannot well be denied, as the occasional substitution of the plural shews, that the Apostle depicts generally the relation of the law, and afterwards that of grace to man, and in so far makes use of the μετασχηματισμός. But then, Paul had himself passed through the states which he describes; He had himself experienced in his own person the insufficiency of a religious law, imposing mere outward commands and obligations. And hence what more natural than that he should at the same time speak on the subject from personal experience, in such a way as that it might be hard to sever what is μετασχηματισμός and what delineation of his own feelings. We require always to keep in view, that Paul compresses indivi-

[a] Paul does not say this of himself, but appropriating the person of human nature.

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dual experiences into general propositions and results. That what he says does emanate from his own inward life and experience, is particularly apparent from verse 25.

The Apostle accordingly designs, in the first place, to shew that the law, in virtue of its own inward nature, does not produce the ἁμαρτία. He means to declare what use it answers. Its great use is, that it teaches us to recognise sin as sin. Œcumenius: Ὥστε οὐ τοῦ ποιεῖν, ἀλλὰ τοῦ διαγινώσκειν τὴν ἁμαρτίαν ὁ νόμος αἴτιος. Pelagius: Excusationem ignorantiæ abstulit, gravius enim facit quam ante peccare.

To this he appends a confirmation. Τήν τε γὰρ ἐπιθυμίαν, &c. We may co-ordinate this with the preceding clause, and regard the ἐπιθυμία as a particular ἁμαρτία, "I myself, *e. g.* had not known sin, except," &c. The proposition, however, becomes far weightier, when by ἐπιθυμία, we understand the inward sinful propensity. "I knew not sin in general, because I had not been made attentive to its inward root." After ἐπιθυμήσεις, we have to supply, "and so on," Ex. xx. 14; Deut. v. 18.

V. 8.—In verse 7th, the law was vindicated. Now follows, That sin only abuses it. The Apostle carries to its height the doctrine of the opposition betwixt the law and inclination. His meaning is, "So little did the commandment help, that it rather....." Pertinently Erasmus: Cum ante legem proditam quædam peccata nescirem, quædem ita scirem ut mihi tamen licere putarem, quod vetita non essent, levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi, libeat, potiri fas est. Cæterum legis

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judicio, proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cœpit acrius ad peccandum sollicitare. When by means of a prohibition, the idea is brought before the mind of a man, that certain gratifications are sinful, these gratifications do, in that way, present themselves more distinctly to him in the form of a good, so that he more frequently thinks of them. Man is disposed to regard as a good, whatever is prohibited, merely because it is prohibited. Frequent thinking of an object, and that in the light of something good, is apter to kindle the desire. This experimental truth was expressed even by the Heathen. In Livy, l. xxxiv. c. 4. Cato says: Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari, tutius est quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata deinde emissa. Seneca, De clementia, l. i. c. 23: Parricidæ cum lege cœperunt. Hor. Carm. l. i. Od. 3: Audax omnia perpeti Gens humana ruit per vetitum nefas. Hence Ovid, Amor. l. iii. et iv: Nitimur in vetitum semper cupimusque vetata. And so likewise as it is said in Scripture: Stolen waters are sweet, and bread eaten in secret is pleasant, Prov. ix. 17. Ἁμαρτία denotes here, the *sinful bias of the will*; Ἐπιθυμία, its modification when manifested; Ἐντολη is the particular commandment.

Ἀφορμὴν λαμβάνειν, πρόφασιν λαμβάνειν, is likewise quite common among classical authors. In the New Testament ἀφορμή occurs in malam partem, 1 Tim. v. 14. Gal. v. 13.

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χωρὶς γὰρ νόμου κτλ. Usteri, s. 25. "Before a νόμος is either given to man from without, or developes itself within him, sinfulness exists indeed, as a disposition, but it is dead, *i. e.* it has not, as yet, become an object of consciousness, inasmuch as no contest betwixt his sinfulness and a command could, as yet, take place within him." Calvin: Perinde est ac si diceret, sepultam esse sine lege peccati notitiam. Chrysostom: οὐχ οὕτω γνώριμός ἐστι. Pelagius: Impune committitur, nam male dicente infante parentibus, videtur esse peccatum non tamen vivum sed mortuum. Augustine: Non quia est, sed quia latet. In such circumstances there exists also less temptation to sin, as that takes its rise most effectually, when sin is brought to our knowledge under the form of the prohibition. Accordingly νεκρός denotes, likewise, want of operativeness. So, Jas. ii. 17, 26, it is applied to faith. So, likewise, Heb. ix. 14, those works are termed ἔργα νεκρά, which are destitute of inward spirit, which have not emanated from a vital moral disposition. Compare also, 1 Cor. xv. 56: Ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The meaning accordingly is, "Without the law we are not sensible of sin as such, and hence, come less under its tempting power."

V. 9. From this to verse 11, we have but a more detailed repetition of verses 7th and 8th. The δέ after ἐγώ must not lead us astray. It forms, what we have already had examples of, a formal antithesis betwixt νεκρά and ζῶν, which the Apostle prosecutes still farther in the following ἀνέζησεν and ἀπέθανον; on which account, transferring the χωρὶς γὰρ νόμου from the foregoing verse, Bengel not amiss translates:

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Nam absque lege peccatum quidem erat mortuum, ego vero vivus eram absque lege quondam, præcepti autem illius adventu, peccatum quidem revixit ego vero mortuus sum. We may perceive even from this contraposition, that ἔζων here stands in an emphatic sense. Beza: *vivus eram*, nempe quod non ita turbaretur ejus conscientia, quum morbum suum ignoraret maxima ex parte. The sinner in whom the moral discord has not as yet been stirred up, often enjoys an apparent freshness and freedom of life. So Augustine, in his day. In like manner Philo, Quod det pot. Insid. p. 164, B; ὁ δὲ φαῦλος ζῶν τὸν ἐν κακίᾳ βίον, τέθνηκε τὸν εὐδαίμονα.[a] Comp. Rev. iii. 1. The ἀπέθανον thus signifies in more extensive sense, "lost my proper being, became miserable (viz. by means of the strife within which admits no tranquility of life.) Compare Baruch iv. 1: αὐτὴ ἡ βίβλος τῶν προσταγμάτων τοῦ Θεοῦ καὶ ὁ νόμος, πάντες οἱ κρατοῦντες αὐτὴν, εἰς ζωὴν· οἱ δὲ καταλείποντες αὐτὴν ἀποθανοῦνται. Compare what was said upon θάνατος and ἀποθνήσκειν at chap. v. 12. Others, of whom are Chrysostom and Cocceius, translate *became wholly sinful*. But this does not suit with the context, as also appears from the εἰς θάνατον which follows in the 10th verse.

ἀνέζησεν, *it revived*; having in the period when there was no law, fallen asleep. Here also it is better to understand ζῆν emphatically. *It awakens and acquires its true force.* Accordingly we shall adopt the meaning of this verse, as stated by Cameronius,

[a] The wicked man who lives an evil life is dead, as regards a happy one.

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who thus correctly expounds: (Cameron. in Crit. Sacr. ad Rom. viii. 15:) Homo naturaliter in peccato suo jacet consopitus, ignarus miseriæ suæ, priusquam a Deo in Legis notitia illuminetur. Ad illuminationis illius primum usque momentum putat vivere, *h. e.* quiete pacateque vitam agere, verum ubi a lege pulsatur ejus conscientia, statim moritur *h. e.* mire exagitatur atque animo percellitur, sive applicet se bono (quod nunquam appetivisset nisi per mandatum id jussus esset proptereaque non nisi invitus illi se applicat), sive a malo sibi temperet (quod illi a natura mire allubescit), id non nisi ægre et reluctanti animo præstat, sive oculos conjiciat in maledictionem, quam contumacibus lex interminatur, quamque scit se effugere non posse, nisi Deus aliqua ratione, quam ipse non vidit, succurrat, id non sine horrore potest animo concipere. Supposing, now, that Paul here directly describes his own personal experience, we may ask (as has been done by Augustine, Luther, Calvin, and Arndt) on what periods of his life may we conceive him to have thought in this description of the time when the νόμος has not as yet awakened. In respect of mankind in general, however, we may also inquire when and where the circumstances here delineated occur. With reference to what we asserted above, of the Apostle's comprising manifold isolated experiences in general results, we might reply, that here, too, the Apostle does not depict experiences which occur in one single period of life, but merely collects into the picture of the man without law, certain circumstances which are manifested more or less in different periods, and upon different stages of de-

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velopment. In point of fact, a state of absolute lawlessness, in which man encounters nothing obligatory whatsoever, or whencesoever, could not at all occur. Still the want of consciousness of a law is met with, chiefly upon the lowest stages of social life, (although it is just there that the mighty force of conscience, and hence at least of the inward νόμος, frequently manifests itself); moreover, among men of great levity, or of very obtuse perceptions, who not unfrequently possess a certain instinctive good-heartedness, which deceives both themselves and others with respect to their true character; finally, among such as, from youth up, have been deprived of all religious and moral discipline. With the Apostle, indeed, none of these was the case. According to what, at Phil. iii. 6, and elsewhere, he says of himself, one might believe that he had always manifested a sincere zeal and fidelity towards his religious law, as may well be concluded also from his training under Gamaliel, known to us (from the Talmud and other sources) as an estimable and pious man. If verse 24, be the utterance of the Apostle's own vivid experience, at no period of his life can he have belonged to those Pharisees who were satisfied with a mere outward and superficial fulfilment of the law. And thus one would have to suppose, that when he delineates the state of being without law, it is merely isolated circumstances and facts derived likewise from his own experience that float before his mind. He might, in a special manner, have thought of his youth before his entrance into the school of Gamaliel. Augustine and Calvin are inclined to believe that it is Paul's life

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as a Pharisee, which is meant, when his attention had not as yet been called to an inward obedience to the law.

V. 10. The law of God holds out to those who obey it *life*, i. e. blessedness, Lev. xviii. 5. Amos v. 4. Deut. v. 16, 32, 33. Comp. Gal. iii. 12. Chrysostom: *οὐκ εἶπε, γέγονέ θάνατος, ἀλλ' εὑρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀτοπίας, οὕτως ἑρμηνεύων.*[a]

V. 11. Ἐξηπάτησε. Most unnatural is the explanation of Calvin and others, as if this were to be understood to mean solely, *knowing* that we have been deceived. Calvin: Verbum ἐξαπατᾶν non de re ipsa, sed de notitia exponi debet, quia scilicet ex lege palam fit, quantum a recto cursu discesserimus. It is better with most expositors to understand: It *seduced, enticed* me to sin, or it insidiously deprived me of the advantage attainable by a right use of the law.

ἀπέκτεινεν. This word we must explain from the ἀπέθανον and θάνατος. It means: *made me totally wretched.* Sohar, Genes. fol. 97, col. 384. R. Elieser dixit: Quicunque operam dat legi nomine ipsius, (*i. e.* ea intentione ut eam exsequatur) ille non occiditur a concupiscentia prava. In Bechai, (Vitr. Observ. T. II. p. 599,) we read, R. Simeon Ben Lakisch says: יצרו של אדם מתגבר לכל יום עליו ומבקש להמיתו, "The sinful nature of man every day rises up against and seeks to slay him." Hence also among the Rabbins, the innate corruption of human nature is called

[a] He does not say *became*, but *was found*, thereby explaining the new and unlooked for absurdity.

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the *Death Angel.* There are many who must be reduced to this extreme of inward wretchedness, before they feel any desire after salvation. Hence Bengel: Hic terminus Œconomiæ peccati in confinio gratiæ.

V. 12. Conclusion drawn from the nature of the contest described. Νόμος answers to תורה, *the sum of the law of God;* ἐντολή to חק, *the particular precept.* Theodoret: Ἁγίαν προσηγόρευσε, ὡς τὸ δέον διδάξασαν δικαίαν δέ, ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεγκοῦσαν ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττουσιν εὑτρεπίζουσαν.[a] Comp. 1 Tim. i. 8.

V. 13. Ἀλλὰ ἡ ἁμαρτιά. Erasmus rightly renders the ἀλλά by imo; for after the ἁμαρτία we require to supply ἐμοὶ γέγονε θάνατος. Ἵνα φανῇ ἁμαρτία κτλ. Here the construction gives rise to some difficulty. First, it is a question, whether the second ἵνα should be co-ordinated with, or subordinated to the first. In the latter case, it would be the least objectionable, although still a harsh way, with the Vulgate, Erasmus and Heumann, to supply ἦν to κατεργαζομένη, and understand φανῇ, *to become evident:* Ut appareat peccatum per bonum mihi operatum esse mortem, ut fiat, &c. Still more unnaturally Elsner, whom De Wette follows, and who takes φανῇ with the participle, as a pleonasm, for κατεργάζηται, a construction of which we certainly have examples in profane authors. High-

[a] He pronounces it *holy*, as having inculcated what is proper; *just* as having rightfully passed sentence upon transgressors, and *good* as having provided life for those who keep it.

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ly preferable is the co-ordination of the second to the first clause. The participle κατεργαζομένη is then explicative: Utpote quod mihi efficiat mortem, and the clause with the second ἵνα is a more profound exhibition of the first. Beza: Ut appareret esse peccatum mihi per id quod bonum est efficiens mortem, i. e. ut peccatum fieret admodum peccans per illud præceptum. In this way also it is not necessary to suppose that γένηται is epanalepsis of φανῇ. Nor is that a bad connection which Michaelis adopts, viz. to regard ἵνα φανῇ ἁμαρτία, as a parenthetical clause, and immediately after ἁμαρτία to supply γέγονε θάνατος, "No. But sin, that it might truly appear as such, having procured death for me by the commandment, in order that sin by means of the commandment might strongly appear in her black and sinful aspect."

Καθ' ὑπερβολήν, instead of ὑπερβαλλόντως frequently used by Paul. 1 Cor. xii. 31. 2 Cor. i. 8; iv. 17. The meaning of the clause is pertinently given by Calvin: Valde enim pestiferam rem esse oportet, quæ efficiat ut quod alioqui salubre est natura, noxam afferat. Sensus est; oportuisse detegi per legem peccati atrocitatem, quia nisi peccatum immani quodam vel enormi excessu prorumperet, non agnosceretur peccatum. Excessus hic eo se violentius profundit, dum vitam convertit in mortem. It is the royal privilege of good, that from all evil it knows how to educe good, as it is the curse of evil that it perverts to evil all that is good.

V. 14. The majority of the expositors of Augustine's school, suppose that from this point forth, the special reference to a person redeemed takes place. (Others

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too make no break at all from ver. 7). The Apostle, they say, means now to demonstrate more particularly the divinity of the law, by setting forth the opposition into which it comes, even with the man redeemed. This exposition can only meet with approval, when we rend away the section from its connection. If, however, we keep in view, first, the introduction of the chapter, which represents the Christian as wholly delivered from the condemnation of the law, and 2dly, the thesis ver. 5, where the ascendancy of sin in man, is placed within the term of the *legal* state, and then ver. 6, which, on the other hand, places the spiritual walk, in the period of the redemption, if we consider, in fine, how chap. viii. 1, again resumes this connection, and proclaims the spiritual walk of the redeemed and freedom from the law, it is manifest that Paul could have had no other object in painting the struggle he here describes, than to shew the nature of the legal state. For it was solely with this view, that he had undertaken even to demonstrate the holiness of the law. It must be added, that upon examining the following section, nothing whatever appears which differs in substance from the preceding verse. What we find is rather just a specific detail of what in that verse is laid down generally, viz. That by the knowledge of the divine law, the inward variance is not diminished, but only exasperated. Neither can it afford any ground at all for here seeking another subject, that henceforward we have only present tenses. Bengel: Utitur Paulus ante versum 14 verbis præteriti temporis; tum expeditioris sermonis causa, præsentis, in præteritum resolvendis, perinde

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ut alibi casus, modos, &c. facilitatis gratia permutare solet; et v. gr. mox, chap. viii. 2, 4, a numero singulari ad pluralem, ibidem, ver. 9, a prima persona ad secundam transit. Eoque commodius a præterito tempore ad præsens flectitur oratio, quod status illius legalis indolem tum demum vere intelligat, postquam sub gratiam venerit, et ex præsenti liquidius possit judicare de præterito. Denique unus ille idemque status processusque varios habet gradus, vel magis præterito vel minus præterito tempore exprimendos, et sensim suspirat, connititur, enititur ad libertatem; inde paulatim serenior fit oratio Apostoli. The γάρ shews that there follows a filling up of the previous subject; and thus would we give the tenor of the explication: "Such must be the case, for it cannot be denied that there subsists an incurable discrepancy betwixt God's law and our inclinations."

οἴδαμεν. Semler and Koppe insist that seeing ἐγώ is used in all the other passages, οἶδα μέν should be read. But, on the one hand, the reason is not sufficient, and on the other, Paul is wont to deliver just such maxims of general experience as this in the plural number. C. ii. 2.

Here, where πνευματικός and σαρκικός are set in opposition, it is necessary to develope generally the Bible meaning of πνεῦμα and σάρξ, as all the sequel rests upon this antithesis. In the Old Testament, man is frequently called בשר, which then involves the adjunct idea of *weakness* and *frailty*. We find, in general, that in the mind of the Hebrew, the adjunct was attached to the notion of man. This is involved even in Gen. iii. 19, with which Eccles. iii. 20,

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and Ecclesiasticus xvii. 1, and xxxiii. 10 are to be compared. It is also shewn by the etymology of אנוש. In this signification בשר more particularly occurs, Gen. vi. 3. Ps. lxxviii. 39; lvi. 4. Jer. xvii. 5. Is. xl. 6. The contrast with רוח we find expressly drawn, Is. xxxi. 3: מצרים אדם ולא־אל וסוסיהם בשר: ולא רוח. The New Testament takes up this usus loquendi of the Old, and in it the antithesis of σάρξ and πνεῦμα every where recurs. Σάρξ here denotes, "human nature, as weak and impotent for good," in contrast with the new principle of life, which, through fellowship of men with Christ, is implanted therein. Theodoret: Σαρκικὸν καλεῖ τὸν μηδέπω τῆς πνευματικῆς ἐπικουρίας τετυχηκότα.[a] Hence we find, 1 Cor. iii. 3, σαρκικὸς εἶναι, made the same with κατὰ ἄνθρωπον περιπατεῖν, *i. e.* "like man as he commonly is." At 2 Cor. i. 12, the σοφία σαρκική is opposed to the εἰλικρίνεια τοῦ Θεοῦ, accordingly "the wisdom attained by the ordinary powers of man," to that imparted by peculiar divine influence. 2 Cor. i. 17, κατὰ σάρκα βουλεύειν means, *without higher considerations.* 2 Cor. x. 3. ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα, "Although we sojourn in feeble human nature, still is our warfare of such a sort, as is not carried on merely with the powers borrowed from this weak nature," and so on. Here too, in particular, are to be placed, from among the sayings of Christ himself, such as Matt. xxvi. 41, "The higher divine element within you is willing, but human nature is too weak." Matt. xvi. 17, "That has not ema-

[a] He calls that man carnal who has not as yet obtained spiritual aid.

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nated from weak human nature, but from an influence from on high." John iii. 6, "Man as such, is destitute of divine life, and can only acquire it by a generation of a higher kind." So also do ecclesiastical writers oppose to each other, τὸ ἀνθρώπινον and τὸ πνευματικόν, κατ' ἀνθρώπους ζῆν and κατὰ τὸν Χριστόν. See Ignat. ep. 1, ad Eph. c. 5, ad Phil. c. 7, ad Trall. &c.

One might perhaps, however, conceive the antithesis in a different way from what is here done, understanding by σάρξ the σῶμα, the whole organs of sensation; and—as the contrast would then require—by πνεῦμα, the νοῦς, that which connects us with God, which exists even in the natural man, but which in the Christian bears rule, the religious and moral sense, the intellect. So even in ancient times, the Alexandrine school, and among moderns, the majority of theologians, Erasmus, Michaelis, Stolz and many others. Now, doubtless, the corporeal system is the organ through which many sins are executed, and doubtless also, it too often prevails over the spiritual interests to the prejudice of the individual. Still we must take into consideration, that *per se* that system cannot be evil; moreover that it does not necessarily occasion inordinate desires, some discord in the spiritual part always requiring to precede, before such a preponderance of the bodily appetites can take place. (Not the σάρξ but the φρόνημα τῆς σαρκός is evil.) Hence the Apostle points deeper to the source of good and evil, when he derives the former from a ζῆν τῷ Θεῷ, and consequently the latter, from the ἑαυτῷ ζῆν, 2 Cor. v. 15. Rom. xiv. 7. To the same more deeply

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seated source we are also conducted, when, in the manner shewn, we trace historically the use of the word σάρξ. There are, moreover, domains of transgression, which are nowise dependent upon the corporeal organization of man, as want of affection, hatred, envy, pride. These, however, are designated by the Apostle, ἔργα τῆς σαρκός, Gal. v. 19—22. Nay even to the Theosophists, who practised ascetical severities (Col. ii. 22, 23,) and occupied themselves solely with speculations upon the world of spirits, the Apostle ascribes a νοῦς τῆς σαρκός. Comp. likewise Eph. ii. 3. 1 Cor. iii. 3. Rom. viii. 1, 5—9. In passages of this sort, a natural exegesis is only to be obtained, when we understand by πνεῦμα, not the human intellect, but the new Christian principle of life, and in compliance therewith, by σάρξ, the human nature abandoned to itself, and being as such a νεκρόν. In the present passage, we have not, it is true, the contrast of σάρξ and πνεῦμα, but as afterwards appears, of σάρξ and νοῦς or ἔσω ἄνθρωπος. For this reason, however, we could not hold ourselves justified in concluding that πνεῦμα is every where the same as νοῦς, or that σάρξ is equivalent to σῶμα. For, as the connection shews, the Apostle is here speaking of the man, and only of him, who is as yet destitute of the πνεῦμα, and not until he reaches, c. viii. 4, 5, 6, does he make the transition to the man by whom it has been obtained. Accordingly he can do nothing else but contrast the νοῦς with the σάρξ. Comp., upon the signification of σάρξ, Augustine De civit. Dei, l. xiv. c. 3. Buddei Dissert. de anima sede pecc. orig. in Miscell. Sacris. T. III., and Knapp, Scripta Theolog. p. 220, sq.

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Let us now consider the πνευματικός and the σαρκικός in the contrast into which they are here brought. The law, both the moral law in the bosom of man, and the expressure of that in the Decalogue, is, as Augustine profoundly expresses it, a revelation of the higher order of things founded in the being of God. (It is hence a πνευματικόν.) To carry it into execution, we require, in respect of our inward man, to be incorporated into that order of things; we must, in like manner, as the law, become πνευματικοί. But without an interest in the redemption, man cannot become πνευματικός; The consequence accordingly is, an incurable discrepancy. Comp. the Annotations on ver. 6. Usteri, p. 29: "The law, if merely law or γράμμα, dwells only in the understanding, is something objectively known. The subjective side of man, upon which his will also is based (whence Paul always denotes that by ἐγώ), has originally no concern with it. Inasmuch, however, as the law promulgates something which ought to emanate from the will of man, the will is thereby provoked to oppose what is originally foreign to it, and thus the nature of the will, as fleshly and hostile to the Spirit, becomes manifest." A similar saying is found in the book Reschith Chochma: התורה מפני רוחניותה לא תשרה אלא בנשמה טהורה מכל סיג. "The Thorah, on account of her *spirituality*, dwells only in the soul that is free from all dross."

In place of σαρκικός Codd. A C D E F G and many Greek fathers, read σάρκινος. Now, inasmuch as, 1 Cor. iii. 1, and Heb. vii. 16, the best codices read σάρκινος, we must reasonably suppose that in common usage σάρκινος, which has properly only the sensible

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meaning *fleshly*, bore also the metaphorical one, and that that is here the proper reading.

The Apostle describes the ἐγώ as the σαρκινόν, because the velleitas in man, which, according to ver. 15 and 16, is found on the side of the law of God, is all too powerless, and because, as a consequence of its impotence, the entire man appears in contradiction to the law. In the same way the Platonic formulas κρείττων καὶ ἥττων ἑαυτοῦ are also to be explained, in which the love of evil is regarded as the true self. Comp. de Rep. l. IV. p. 347. T. VI. Bip. The sublime thing in the nature of that moral law, which we bear about with us in our bosom, is just that it addresses us by, Thou! and that, though all our desires tend the contrary way, we are yet compelled to acknowledge its supremacy. It is thence manifest, that by the medium of the conscience, a higher order of things is directly manifested in the lower, its creator in the creature, (Comp. Heidenreich, Ueber natürl. Rel. Leipz. 1790, s. 173). On the other hand, however, we may also regard that which addresses to us the *Thou* as the proper *Me* in man, inasmuch as this religious and moral sense must make the entire nature of man homogeneous with itself, and inasmuch as the idea of man is only then fulfilled, when his nature has been brought into harmony with this νόμος γραπτὸς ἐν τῇ καρδίᾳ. In this respect, accordingly, the Apostle, in ver. 17, actually designates by the ἐγώ, the religious and moral sense, and, on the contrary, represents the ἁμαρτία as an unlawful settler in human nature.

πεπραμένος ὑπὸ τὴν ἁμαρτιάν. He who was van-

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quished in war, was sold as a slave. And hence the Apostle aptly describes the man who has been overcome in the struggle with the ungodly impulses of his will, as given up for a slave to sin. The expression was already common in Hebrew, and was applied to those who, as it were, stood under the despotism of the wicked one. התמכר, 1 Kings xxi. 20, 25. 2 Kings xvii. 17. So also 1 Macc. i. 15: *ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν.* The Rabbins too have the phrase נמכר ביד יצר הרע. With them נמכר signifies *to be sold*, or in general *to be delivered over.* So Sanh. f. 97, col. 2, נמכרתם בעבודה. Disciples of Christ are no more *δοῦλοι τῆς ἁμαρτίας*, Rom. vi. 17. John viii. 36. Melancthon: Hæc (summa corruptela naturæ nostræ) necesse est tradi in ecclesia, ut cognoscamus e regione magnitudinem beneficii Christi. Grotius cuts the nerve of this profound saying of Paul, and makes the words insipid and empty by the notes: Alia est natura Legis, alia *magnæ* partis hominum et *major* pars *Judæorum* (!!) affectibus abripitur.

V. 15. The Apostle again connects with *γάρ*, for the proposition is meant to prove the blindness of the *σάρξ* of man. Hitherto he had contrasted himself, in respect of his whole being, with the divine law; Now, however, he begins to describe a discord which exists within himself. In order to attain clearness of perception on this matter, we require to state, and psychologically define, the different subjects which occur in the Apostle's explication. We set out with the fact that the Apostle still supposes an original element in man cognate with the Divine Being. (See i. 18.) This is the religious and moral

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sense (νοῦς,) which never can be totally eradicated in man, without his thereby ceasing to be man. He would, in that case, be a physical being. It always manifests itself at least in certain movements of the conscience. Now, as kindred things attract, each the other, no sooner is the external νόμος proposed to man, than a certain attraction takes place within him towards it, a longing to fulfil it. There occurs, accordingly, an agreement of the inward with the outward law, (ver. 16,) and for that reason the Apostle does not narrowly distinguish whether it is of the inward or of the outward νόμος that he speaks. Now, to this inward godly element of his being, there stands opposed the inclination to wilfulness, *i. e.* to sin. Looking to what man manifests himself actually to be, he might call this inclination his proper *self*, for the Divine element we spoke of does not exert its efficacy. And hence the Apostle also calls the σάρξ, the ἐγώ of man, ver. 14, 18. On the other hand, however, even the individual who sinks very low, never entirely loses the consciousness that that divine element constitutes his proper self, and that to it all the rest must become homogeneous, in fact, that it is the Divine seed in him, which is choked, indeed, but no more. Accordingly the Apostle represents the ἁμαρτία or σάρξ as something foreign to man, and the godly element as his proper ἐγώ, ver. 17, 20. Hence also does he call that element, the ἔσω ἄνθρωπος, the true core of man. Now of what sort is the volition which he ascribes to this inward man? A sound and right volition it cannot be, otherwise it would carry so strong an impulse with it, as would bring the effect to

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pass. It is accordingly only of a feeble kind. The scholastics distinguish betwixt the voluntas completa and incompleta, and call the latter velleitas. Even of this velleitas, we may imagine to ourselves various degrees. We can suppose the θέλειν and σύμφημι and συνήδομαι more as an approval with the understanding, accompanied to be sure by some, but at the same time by a quite feeble, movement of the religious and moral sense. In this sense, as Thomas Aquinas observes, even the most abandoned shews a certain *willing*, i. e. approval of what is good. So Chrysostom: οὐ θέλω, τουτέστιν οὐκ ἐπαινῶ. Of what sort such a velleitas is, Augustine shews from his own experience, Conf. l. VIII. c. 8: Undique ostendenti vera te dicere, non erat omnino, quod responderem veritate convictus, nisi tantum verba lenta et somnolenta: Modo, ecce modo, sine paululum! Sed modo et modo non habebant modum, et sine paululum in longum ibat. On the other hand, of that voluntas which is operated by Divine grace alone, and by it alone also reaches the mark, the same author says, (ibid. l. VIII. c. 8,): Non solum ire, verum etiam pervenire illuc, nihil erat aliud, quam *velle* ire, sed *velle fortiter et integre*, non semisauciam hac atque hac versare et jactare voluntatem, hac parte assurgentem cum alia parte cadente luctantem. (Compare the remarkable avowals on this subject in Petrarch's Autobiography. G. Müller's Selbstbekentnisse merkwurd. Männer, Winterthur, 1791, B. I. s. 44.) The connection, however, and likewise the words severally considered, as for instance συνήδομαι, make it likelier, that here under the θέλειν something more than *assent*

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by the understanding is meant. Were the Apostle describing a person in whose breast no sense of moral discord is in any degree awakened, then, doubtless, we should have to understand by the θέλειν only a cold assent. But he speaks of one in whom sin has engaged in warfare with the law, and vividly does he paint the inward anguish of such a person, (ver. 24). It is hence scarcely possible to avoid understanding by the θέλειν, a higher degree of *willing*, a species of *longing*. Should any, from a doctrinal point of view, object that before regeneration we cannot properly suppose such a feeling in man, seeing that it can only be the fruit of the χάρις, we might reply, that the Apostle, chap. viii. 15, also speaks of a πνεῦμα δουλείας, among legal Jews, and that he thus, in like manner, derives their zeal for the law, from a divine influence, which might well be designated as the gratia præveniens.

οὐ γινώσκω. Augustine, even in his day, and following him, Beza, Grotius and others, gave this a sense which also belongs to the Hebrew ידע, *to approve*. Hos. viii. 4. Compare the Annot. of Elsner. In like manner Wolf: *to acknowledge, determine*. In that case, however, it would not differ from what follows. More correctly do Chrysostom, Theodoret, Pelagius and others, understand it of an obscuration of the knowing faculty. Chrysostom: Τί οὖν ἐστίν, οὐ γινώσκω; σκοτοῦμαί, φησι, συναρπάζομαι, ἐπήρειαν ὑπομένω.[a] Theodoret: Ὁ γὰρ ἡττώμενος ὑπὸ τῆς ἡδονῆς, καὶ μέντοι

[a] What then is this οὐ γινώσκω? It means, I am involved in darkness, I am hurried away, I sustain a wrong.

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καὶ τῆς ἐργῆς τῷ πάθει μεθύων, οὐκ ἔχει σάφη τὴν γνῶσιν τῆς ἁμαρτιάς· μετὰ δέ γε τὴν παῦλαν τοῦ πάθους, τὴν αἴσθησιν δέχεται τοῦ κακοῦ.[a] Although, by means of sin, a mighty discord has been introduced among the powers and capacities of the human spirit, still, that original disposition, according to which they should all act in harmony, is still manifest; man can never will without having reasons in his mind for the volition. Inasmuch, as sin is a thing blind and lawless, however, there cannot possibly be any solid, but only the semblance of grounds for it,—grounds, moreover, which both before and after the act, are instantly recognised by man himself as false pretexts, although in the moment of execution they appear satisfactory. In so far the Apostle may say that, at the time of sinning, he knows not what he does, is wholly blinded.

οὐ γὰρ ὃ θέλω κτλ. Bengel: Mancipium indigno domino primum servit cum gaudio, deinde cum mœrore, postremo jugum excutit. Although, according to the above observations, we might here, with Chrysostom, understand θέλω to mean merely a cold approval, we prefer taking it in the sense of ἥδομαι, which it has in the Hellenistic. Matt. xxvii. 43. Frequently in the LXX. for חפץ. Deut. xxi. 14. 1 Sam. xviii. 22. What man wishes before and after the commission of sin, what he cannot but judge to be right, is yet not brought to pass. The experiences

[a] For he that is overcome by pleasure, or again the man intoxicated with the passion of anger, has not a clear perception of the sin; but, after the passion has ceased, he acquires a sense of its evil.

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which Paul here delineates, force themselves so strongly upon every man who has become sensible of the moral dissonance in his nature, that in fact it is not necessary to suppose with Dr. von Ammon, that the Apostle exaggerates the matter, in order afterwards rightly to exalt the gospel. The following weighty testimonies of heathen authors, who agree with Paul, are here quoted in their right place. Thucyd. Histor. l. III. c. 45, Diodotus says: Ἁπλῶς δὲ ἀδύνατον καὶ πολλῆς εὐηθείας, ὅστις οἴεται, τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πρᾶξαι, ἀποτροπήν τινα ἔχειν, ἢ νόμων ἰσχύϊ, ἢ ἄλλῳ τῷ δεινῷ.[a] Diodorus Sic. Biblioth. l. I. c. 71: The Egyptians never permitted their kings to judge absolutely, but only according to the laws, for they believed,[b] πολλάκις ἐνίους εἰδότας ὅτι μέλλουσιν ἁμαρτάνειν, μηδὲν ἧττον πράττειν τὰ φαῦλα, κατισχυομένους ὑπ' ἔρωτος, ἢ μίσους, ἢ τινος ἄλλου πάθους. Xenophon. Cyrop. l. VI. c. 1, § 21. The Persian Araspes says: [c]Δύο γὰρ σαφῶς ἔχω ψυχάς ..... οὐ γὰρ δὴ μία γε οὖσα, ἅμα ἀγαθή τέ ἐστι καὶ κακή, οὐδ' ἅμα

[a] It is an impossibility, and shews great simplicity for any one to think, that when human nature is driven eagerly to the commission of any act, it can be hindered either by the force of laws, or any thing however formidable.

[b] There often are men who, sensible that they are about to sin, nevertheless commit vice, overpowered by love or hatred or some other passion.

[c] For I have manifestly two spirits. For a spirit that is one and single, is not both good and bad at once, nor at once loves things virtuous and things vicious, and at once is willing and unwilling to do them. But it is clear that there are two spirits, and that when the good prevails, the virtuous things are done, and when the bad, then are wrong things attempted.

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καλῶν τε καὶ αἰσχρῶν ἔργων ἐρᾷ, καὶ ταυτὰ ἅμα βούλεταί τε καὶ οὐ βούλεται πράττειν· ἀλλὰ δηλονότι δύο ἐστὸν ψυχά, καὶ ὅταν μὲν ἡ ἀγαθὴ κρατῇ, τὰ καλὰ πράττεται, ὅταν δὲ ἡ πονηρά, τὰ αἰσχρὰ ἐπιχειρεῖται. Euripides, Medea, v. 1077:

Μανθάνω μέν, οἷα δρᾷν μέλλω κακά,
[a] Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.

The same Poet (in Clem. Alex. Strom. l. II. c. 15.)

Λέληθεν οὐδὲν τῶνδέ μ', ὧν συ νουθετεῖς
Γνώμην δ' ἔχοντά μ' ἡ φύσις βιάζεται.[b]

Epictetus, Enchirid. l. II. c. 26: Ὁ ἁμαρτάνων, ὃ μὲν θέλει, οὐ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ. And Simplicius in his Annot. on Epictetus: Τινὲς γοῦν καὶ δυσχεραίνοντες τὰς ἑαυτῶν ὀρέξεις, καὶ βουλόμενοι μὴ κινεῖσθαι αὐτάς, ὠθοῦνται ὅμως ὑπὸ τῶν ἕξεων ἐπὶ τὰ οἰκεῖα ὀρεκτά.[c] Plautus, Trinummus, Act IV. sc. 2, v. 31. Scibam ut esse me deceret, facere non quibam miser. Seneca, Ep. III: Quid est hic, Lucili, quod nos alio tendentes alio trahit, et eo unde recedere cupimus repellit? Quid colluctatur cum animo nostro, nec permittit nobis quidquam semel velle? Ovid, Metam. VII. 19. Aliudque Cupido, Mens aliud suadet; video meliora proboque, Deteriora sequor. Seneca, Hippol. v. 604: Vos testor, omnes Cœlites, hoc quod volo, me nolle.

[a] I am aware they are crimes I am about to perpetrate, but rage is stronger than my purposes.

[b] Not one of those things you advise has escaped my attention, but nature overpowers me when I have made my resolve.

[c] Many being even indignant at their lusts, and desirous not to excite them, are nevertheless urged by their habits to the indulgences familiar to them.

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Hence Lactantius, Instit. l. IV. c. 29, makes the heathen say: Volo equidem non peccare, sed vincor, indutus enim sum carne fragili. Itaque ducor incertus et pecco, non quia volo, sed quia cogor. After the same manner the Rabbins, Berach. c. 2. p. 17. "R. Aleksandri said in his prayer, Lord of the worlds, known and open it is to thee that our will is to execute thine ומי מעכב שאור שבעיסה, and who prevents it? The leaven that is in the lump." Grotius justly observes, however, that it would be a sad thing, indeed, if the Christian, as such, could apply these sayings to himself.

V. 16. Calvin: Dum cor meum in Lege acquiescit, oblectatur ejus justitia, in eo sentit et fatetur legis bonitatem, ut satis, vel experientia docente convincamur, legi nihil mali esse imputandum, imo salutarem hominibus eam fore si in recta puraque corda incideret. Bengel: Assensus hominis, legi contra semel ipsum præstitus, illustris character est religionis, magnum testimonium de Deo.

V. 17. This opposition, the Apostle means to say, is not of such sort, that, as *man*, I must carry it within me. Much rather does it arise from the fact, that I am a *sinful* man. My proper self—that within me, which expresses my ideal, and with which all should become homogeneous—remains, as such, unaffected by sin. Comp. the remarks upon ἐγώ at ver. 15. For the illustration of this, what Augustine's says, Conf. l. VIII. c. 5, upon the relation of the ἐγώ to the σάρξ, may be made subservient: Ego quidem in utroque (in the νοῦς and in the σάρξ) sed magis ego in eo, quod in me approbabam, quam in eo quod in me im

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probabam. Ibi enim magis jam non ego; quia ex magna parte id patiebar invitus, quam faciebam volens. Thom. Aquinas: Illud homo dicitur operari, quod ratio operatur, quia homo est id quod est secundum rationem: Unde motus concupiscentiæ, qui non sunt a ratione sed a fomite, non operatur homo. Theodoret: Ἀμέλησας (ὁ νοῦς) καὶ καταλιπὼν τὰς ἡνίας, σκιρτᾷν μὲν τοὺς πώλους παρασκευάζει, σύρεται δὲ αὐτός, καὶ εἰς βάραθρα καὶ κρημνοὺς σὺν αὐτοῖς καταπίπτει.[a] Thus Philo (Quod det. pot. insid. p. 170) calls the νοῦς, the true ἄνθρωπος, in opposition to the σάρξ. Compare Cicero, Somn. Scip. c. 8: Mens cujusque is est quisque, non ea figura quæ digito monstrari potest.

The νυνί has been falsely taken for an adverb of time by Augustine, Grotius, Cocceius, Koppe and many others, as if Paul intended to specify the difference betwixt the redeemed and the legal state, as at ver. 6. By this means, however, to pass over other reasons, the 18th verse, although obviously very closely connected, is wholly torn apart, inasmuch as it is appended by the γάρ, and again delineates the legalist. Compare also ver. 20, where Paul says the same thing, and where the νυνί, as mere inferential particle, is left out, but where many would erroneously urge the οὐκέτι, as Koppe translates it: ex quo Christiani sumus, whereas it only stands in reference to the antecedent proposition, and is correctly given by the Vulgate: jam non ego. The

[a] The mind becoming neglectful and relinquishing the reins, causes the steeds to start aside, and is itself carried away and falls into gulfs and precipices.

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Apostle means to depict the state of sin in its increase. Hence, we may here and ver. 20, render the οὐκέτι, "So far has it come with me that...." The νυνί, accordingly, is merely an inferential particle. Erasmus: Quoties igitur mens consentiens legi nititur ad honesta, et tamen quod diversum est agit, non ego videor agere, quod ago. Quis enim agat, quod nolit?

V. 18. Expressing himself somewhat tautologically, Paul now means, by referring back to the inward schism he has before described, to vindicate the startling assertion, that it is not properly man himself, but that it is the blind love of sin, considered as blind, inasmuch as the knowing faculty not merely does not assent to it, but is darkened by it, that executes the sinful actions. Accordingly the expressions here used, and at ver. 19 and 20, are but repetitions of what goes before.

The εὑρίσκω is omitted by A C. 47, 67, and some translations which read, τὸ δὲ κατεργάζεσθαι, οὔ. For this reading the internal evidence may perhaps speak, but the majority of the codices decide in favour of the recepta. The ἐγώ, as we saw at ver. 15, is more commonly used by the Apostle to designate the true *self* of man, the inward divine disposition. Hence, for the sake of distinction, he here adds, that what he intends is the σάρξ in man. Theodoret: Τὴν γὰρ περὶ τὰ καλὰ προθυμίαν ἀπὸ τῆς τοῦ νόμου διδασκαλίας προσέλαβον· ἀσθενῶ δὲ ὅμως περὶ τὴν πρᾶξιν, ἑτέραν ἐπικουρίαν οὐκ ἔχων.

* I have received alacrity for things virtuous from the discipline of the law, but I am feeble in the practice, having no other aid.

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οἰκεῖ. Pelagius: Habitat quasi hospes et quasi aliud in alio, non quasi unum, ut accidentia scilicet non naturalia.

παράκειται. The word properly signifies *to be near, to be ready.* Hence Judith iii. 2, *to be at one's command.* Accordingly it here means, as De Wette turns it: "to will is already at my hand, *i. e.* is not difficult for me." Pelagius: Est voluntas, sed non est effectus. Bengel: Jacet in adspectu sine victoria. Οὐχ' εὑρίσκω. The Hebrew מצא in the sense, *to be able.*

Vers. 19 and 20. See vers. 15 and 17.

V. 21. This verse contains a summary of all that has been said from verse 14th, and that still continues to be illustrated from the 22d onward. The construction is singular, and has been resolved in very different ways. First, there are a number of expositors, who take ὅτι in the sense of *seeing that,* (the Vulgate, quoniam) but who then again deviate from each other in their views. Origen supposes a hyperbaton, and thus explains: "Seeing there is evil in me, the law of God presents itself, and to that, after the inner man, I consent." So likewise Eckerman, (Beitr. III. St.) Œcumenius gives several views of it. 1. αὐτὸν εὑρίσκω τὸν νόμον ἐμοὶ τὸ καλὸν ποιεῖν προηρημένῳ προτροπὴν παρέχοντα, τί οὖν μετὰ τοῦτο; τὸ κακὸν παράκειται. ὥστε οὐδὲ· βουλομένῳ μοι τὸ καλὸν πρᾶξαι ἱκανός ἐστιν ὁ νόμος βοηθῆσαι. πλὴν γὰρ τοῦ προτρέψασθαι οὐδὲν ἰσχύει.[a] We should then require to

[a] To me preferring to do that which is good, I find the law itself offering an incitement. What happens thereafter? Evil is

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supply παρεῖναι or παρίστασθαι before θέλοντι. So Chrysostom, Theophylact and the Syriac interpreter. In that way the thought is doubtless in the style of Paul. He would, however, have expressed himself very darkly; neither moreover would it so suit the connection, as the Apostle is not speaking of the design of the law, but of the consequences of its operation. 2. εὑρίσκω μὲν τὸν νόμον εἰς τὸ καλὸν τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, καὶ τοῦτο μόνον χαριζόμενον. τὸ γὰρ κακὸν εὑρίσκω, ὅτι ὁμοίως ἐμοὶ παράκειται.[a] But we should then unnaturally have to supply an ὠφέλιμον εἶναι. So also Ambrose and Augustine c. duo ep. Pell. l. I. c. 10. And so too Bengel: Egregia sermonis subtilitate exprimuntur prima stamina harmoniæ inter legem et hominem. 3. εὑρίσκω, τοῦτ' ἔστι κατενόησα καὶ κατελαβόμην τὴν ἰσχὺν καὶ τὴν φύσιν τοῦ νόμου. ἐξεῦρον αὐτὸν ἀκριβῶς, ὅτι οὐδέν μοι βοηθῆσαι ἴσχυσε. πόθεν δῆλον; ὅτι θέλοντί μοι ποιεῖν τὸ καλὸν οὐδὲν ἐπικουρεῖ, ἀλλ' ὁμοίως τὸ κακὸν παράκειται, ἄπρακτόν μοι τὸ θέλειν τοιοῦν.[b] In this case a hyperbaton must be supposed,

present with me. So that even, when I am willing to do good, the law is not competent to help. For, except urging me, it has no power.

[a] I find the law indeed subservient to good when I am willing to do good, and that it delights in that alone. For I find that evil is equally present with me.

[b] I find, *i. e.* I have considered and comprehended the force and nature of the law. I have discovered for certain that it has no power to help me. How does this appear? Because when I will to do good, it helps me nothing, but evil is equally present, making my will unexecuted.

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and the quite unnatural meaning of *to apprehend*, or *see through*, be given to εὑρίσκω.

We pass to the expositors who take ὅτι in the sense of *that*. They also deviate from each other according as they place the point. Some do so after the τὸν νόμον, and make the sequel depend either upon εὑρίσκω or upon τὸν νόμον. Erasmus, Augustine, De Nupt. et Concup. l. I. c. 30, Seb. Schmidt, Castalio and others do the former; in which case we must either supply a κατά to νόμον or an ἀποκαλύπτοντα after it. Erasmus: Facit lex, si quando conor illi parere, ut intelligam meum malum penitus insitum. Beza again, Grotius and Wolf make what follows to depend upon νόμον. They conceive the word to mean the νόμος ἐν τοῖς μέλεσι mentioned in a future verse, so that the article before νόμον would be demonstrative. "I find *that* sinful law, viz. that when ..... evil is present with me." This explanation however of νόμος with the artiele is totally contrary to the usus loquendi. More eligible is another, which gives it the more general meaning of *rule*, as at ver. 23, chap. viii. 2. Clarke: *a confirmed habit*. Hesychius: συνήθεια. In this signification it is also supposed to be found in Plat. Phædrus, Ed. Heind. s. 203. So Calvin, Venema, Limborch: Experior in me hanc constitutionem, quæ mihi legis instar est cui sum obnoxius. Michaelis: Being then so willing to do good, I find myself burdened by a law, according to which, evil cleaves to me."

Another set of interpreters, however, follow a different punctuation. They place a comma after ἄρα

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and before ὅτι. In this way τὸν νόμον—καλόν, forms a parenthesis, in which we must consider superflous, either νόμον, which Homberg, or κάλον, which Hemsterhusius has excluded from the text. Knapp remarks justly, that if an alteration is to be made, it were better to read τὸν κάλον. Without changing the text L. Bos supplies κατά before νόμον, and translates, "I find then, while according to the law, I would do good, that evil ....." To us also it appears most eligible to put the point after ἄρα, we prefer, however, approximating τὸ κάλον as apposition to τὸν νόμον. Thus Œcumenius, after the explanations cited above: Εἴη δ' ἄν, εἰ συνταχθείη οὕτως, τῶν εἰρημένων σαφέστερον· εὑρίσκω τῷ θελοντι ἐμοί τὸ καλὸν, ἤτοι τὸν νόμον, ὅτι[a]..... Theodoret, Homberg, Knapp. In Paul's writings explanatory appositions are frequent, Rom. viii. 23; xii. 1. The occurrence of the ἐμοί twice ought not to create surprise, as, in consequence of the hyperbaton, such a repetition was made even necessary. We may also conceive the occasion of the apposition. Paul wished to place the κακόν in antithesis to the νόμος, but the antithesis would not have been so decided as it is, when τὸ κάλον is put side by side with the νόμος. We consider, however, as standing on a level in point of eligibility with this construction, the one which puts the point after νόμος, and takes that in the sense of *rule*. In this case, we might say that the sequel is appended in explanation, seeing

[a] It may be better than any of the ways were we also to construe it thus: I find when I desire to do good, to wit, the law, that.....

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the Apostle there, verse 23, describes the ἕτερος νόμος.

V. 22. This and the verse following are properly a repetition of verses 15, 16, and 17, and that by means of a figure, which makes still more palpable what is there said. In place of the σύμφημι of verse 16, the Apostle here uses συνήδομαι, and the ἔσω ἄνθρωπος for the ἐγώ itself. With respect to the συνήδομαι, we understand it to mean an actual *delight* in the law, and a *longing* after its fulfilment, such as the spiritual man experiences even although still in a legal state, Ps. cxix. Compare the remarks upon verse 14. Doubtless, however, as was observed above, it might equally with the θέλειν, also indicate such a propension as even the totally carnal man feels, who is not yet awakened to any vivid consciousness of the discord in the heart, but still cannot altogether suppress the Divine principle in his nature. Such a propension would, in that case, amount merely to allowance, approval, in which the understanding has a larger share than the will. Thus we meet with this *comprobatio* in the carnal man, e. g. in Herod, Mark vi. 20; at John v. 35, among the Jews, and among the stony ground hearers, Matt. xiii. 20. In this sense the profound Hugo a Sanc. Victore here remarks: Ratio naturalis in vita præsenti omnino extingui non potest. Ipsa est enim aquila quæ supervolat, puer qui cæteris periclitantibus pueris non periclitatur. Homo legis legi Dei condelectatur magis secundum *rationis approbationem*, quam secundum *amoris delectationem*. Instead of the ἐγώ we have here the ἔσω ἄνθρωπος. Originally it is true this

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phrase designated *the spirit* generally, in opposition to the bodily organization. In that sense we find it in Philo and Plato. Philo, De Agricult. p. 188, ed. Fr.: ἄνθρωπος ἐν ἑκάστῳ ἡμῶν τις ἂν εἴη πλὴν ὁ νοῦς; and De Congr. Quær. p. 438: ὁ νοῦς κυρίως ἄνθρωπος ἐν ἀνθρώπῳ, κρείττων ἐν χείρονι. Already Plato, De Rep. b. IX. p. 275, Tom. vii. Bip. had named the νοῦς, τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος. Even so the Rabbinical Book, Jalkut Rubeni, Bl. 10. 3. עור ובשר חוא מלבוש לאדם ורוח הפנימי נקרא אדם. "Skin and flesh are the garment of man, the *Spirit* within, that is man." The Platonists and many Rabbins whom they taught, in like manner as the Essenes and the Eastern Theosophists in general had done before, also placed the principle of evil in the σῶμα, the ὕλη. The Spirit in that view, appeared to them pure and sinless. According to Paul, the ἔσω ἄνθρωπος, as is clear from the passages before us, as well as from 2 Cor. iv. 16; Eph. iii. 16, denotes not so much the Spirit in general, as more especially the *disposition*, the religious and moral sense, the inward ἀλήθεια (see on chap. i. 18,) as it is also called, 1 Pet. iii. 4, ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος. Now, although this be considered in itself as good, all evil is yet not thereby devolved from the Spirit upon the body. Paul speaks of a twofold ἐγώ, both of which we must necessarily ascribe to the Spirit. Pertinently Bengel: Hic jam interni, sed nondum novi tuetur hominis nomen. Compare, moreover, on the ἔσω ἄνθρωπος the learned annotations of Venema in Steph. de Brais Opusc. Leow. 1735, p. 293 and 94, which, without

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any communication, wholly harmonize with the results at which we have arrived.

V. 23. It may be asked, of how many laws, each differing from the other, does Paul speak in this and the preceding verse? Some say four, others two, and others again three. Jerome and Œcumenius suppose four, which are thus designated by the latter; one of God and external, *i. e.* the *νόμος τοῦ Θεοῦ*, or the Mosaic law; another also of God and inward, the *νόμος τοῦ νόος*; one ungodly and external, the *νόμος ἐν τοῖς μέλεσι*, the inordinate lusts of the flesh, and a fourth ungodly and inward, the *νόμος τῆς ἁμαρτίας*, the inclinations to sin that reside in the soul. Justinian, following Ambrose, is disposed to assume two different *νόμοι*, the *νόμος τοῦ Θεοῦ* being identical with the *νόμος τοῦ νόος*, and the *νόμος ἐν μέλεσι* with the *νόμος τῆς ἁμαρτίας*. The most correct way is to suppose a threefold law. The *νόμος τοῦ Θεοῦ* is, without doubt, different from the *νόμος τοῦ νόος*, for Paul says that this has a delight in the former. It is impossible, however, strictly to maintain the distinction, seeing that the *νόμος τοῦ Θεοῦ*, is likewise revealed in the *νόμος γραπτὸς τῆς καρδίας*, and consequently belongs to the *ἔσω ἄνθρωπος*. The *νόμος τῆς ἁμαρτίας* in fine is identical, as Augustine and Photius already remarked, with the *νόμος ἐν τοῖς μέλεσι*.

We have, first, to illustrate this *νόμος ἐν τοῖς μέλεσι*. The word *νόμος* is here used improperly by the Apostle, as at chap. viii. 2, in order to oppose it to the *νόμος τοῦ Θεοῦ* and *τοῦ νόος*. Nothing ungodly can properly be a law, because that alone is law which is founded in the divine Being, like the voice of conscience in

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us. As sin, however, has usurped a *blind* domination over us, the love of sin may, figuratively, be represented as law. Aptly does Bengel, in rendering the different *νόμοι*, choose the word *dictamen;* less happily Seiler, Trieb, *impulse.* In how far then does the Apostle style the law of the love of sin, the *νόμος ἐν τοῖς μέλεσι*? Even in his day Chrysostom remarks, that this does not affirm that the members or body, as such, are the basis of sin, Paul merely speaking of the power of sin, which manifests itself in the members, and he beautifully continues: [a] *Ὥσπερ οὖν ἡ ἐντολὴ οὐκ ἔστι πονηρὰ, ἐπειδὴ δι' αὐτῆς ἀφορμὴν ἔλαβεν ἡ ἁμαρτία· οὕτως οὐδὲ τῆς σαρκὸς ἡ φύσις, εἰ καὶ δι' αὐτῆς ἡμᾶς καταγωνίζεται. ἐπεὶ οὕτως ἔσται καὶ ἡ ψυχὴ πονηρὰ, καὶ πολλῷ μᾶλλον ἐκείνη, ὅσῳ καὶ τὸ κῦρος τῶν πρακτέων ἔχει. ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν. οὐδὲ γὰρ εἰ θαυμαστὸν οἶκον καὶ βασιλικὰς αὐλὰς τύραννος λάβῃ καὶ ληστὴς, διαβολὴ τῆς οἰκίας τὸ γινόμενον.* The Apostle means to state what in man is opposed to the *ἔσω ἄνθρωπος.* The term *ἔσω ἄνθρωπος* for the inward *ἀλήθεια*, the *φῶς* in man, leads him to represent evil as an *ἔξω ὄν*, and so *ἐν τοῖς μέλεσι.* On the one hand, he may have had still passing before his mind, what he had already said at verse 17, viz. that sin, in-

[a] For as the commandment is not evil, because sin took occasion from it, not more so is the nature of the flesh, although by that sin torments us. In that way even the Spirit would be evil, for a much stronger reason, as it is she who has the government of the actions. But it is not so by any means. For were a tyrant or robber to seize some noble mansion or royal hall, the fault would not belong to the house.

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asmuch as, properly speaking, it has only invaded human nature, may be termed an ἔξω ὄν, on the other, that most usually it manifests itself in the inordinate inclinations of the corporeal system, or more correctly in a yielding on the part of the mind with reference to these. Hence he represents the law of the mind, the νόμος γραπτὸς ἐν τῇ καρδίᾳ, as the proper core of man, the citadel in which the true man has his throne. The external part of man, the enemy as it were before that citadel, is the love of sin. A similar image, in which the godly element is represented as the kernel of man, the ungodly, as the outward shell by which that is encompassed, is to be found in the Book Reschith Chochma (Vitr. Observ. Sacræ, l. III. c. 8): "By sin man passes more and more into the outward shell, until the whole compass of the soul is therein enveloped. Then may it be said: Our sins have gone over our heads."

Αἰχμαλωτίζοντά με τῷ νομῷ τῆς ἁμαρτίας. The expression αἰχμαλωτίζοντα is very descriptive, as Limborch says: Sicut captivus non libenter, sed animo reluctante in captivitatem abducitur, a validiori, cui resistendo impar fuit, superatus, ita et hic homo cum luctu quadam animi, a peccato abripitur. That the νόμος ἁμαρτίας is not different from that ἐν τοῖς μέλεσι, we likewise perceive from the appended τῷ ὄντι ἐν τοῖς μέλεσι. The Dat. τῷ νόμῳ we may take up either as *Dat. comm.*: "*For* the law of sin, yielding myself up thereto," or as ablative "*by* the law of sin, as the instrument." In both cases, the expression has something singular. In the first construction, it must strike, that Paul does not the second time merely place the

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pronoun, but appears to make a distinction betwixt the party who receives the prey and the party who conquers. In the second construction we, on the contrary, look for a distinction, and in place of it, find that the captive taken is himself represented as the instrument of taking captive. We decide for the second construction, and, consequently, acquiesce in the adoption of a *certain* distinction betwixt the *νόμος ἁμαρτίας* and that *ἐν τοῖς μέλεσι*. It is, that the Apostle seems, by the *νόμος ἁμαρτίας*, to understand the *νόμος ἐν τοῖς μέλεσι*, in its several manifestations and symptoms, so as to make the meaning: "The love of sin, taken as a whole, subjects me by the sinful motions in which it manifests itself." That the condition delineated in this verse, however, does not suit a regenerated Christian, Augustine, in accordance with his earlier views, thus declared, Prop. 45: Intelligitur hinc ille homo describi, qui nondum est sub gratia. Si enim *repugnaret* tantum consuetudo carnis et non *captivaretur*, non esset damnatio; in eo enim est damnatio, quod obtemperamus pravis desideriis.

V. 24. The man involved in this way in an interminable discord, seeing within him a strife consuming bone and marrow, and from which he knows no way of deliverance, breaks forth into an exclamation of despair. It is impossible, however, to determine with perfect certainty, how much of this bitter feeling is to be attributed to the person whom the Apostle has described as being in a legal state, and how much of it, on the other hand, is the utterance of emotions which he himself, now that he has experienced the efficacy of redemption, cannot yet help feeling, while

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contemplating the legal man engaged in this warfare. Augustine, who was so deeply versed in the struggles of the inward man, repeats, while in the legal state, the exclamation after the Apostle, Conf. l. VIII. c. 5. The same distress of mind is exhibited by the publican in like circumstances. Luke xviii. 13. (Comp. Ps. xxxvii. 4, 5, 6). The sword of the law which divideth asunder the bones and marrow, seems not to have pierced so deeply into the soul of the knight Michaelis. He is pleased to call the mourner in question an "over-anxious Jew!" to whom the Apostle, with no small phlegm, replies, "For my part I have no need to utter such a complaint." Here we may apply: At ego prorsus nescio, quid sit scripturam diluere, si hoc non est.

τίς με ῥύσεται. Beza: Num vero ignorabat, a quo esset hæc liberatio expectanda? Minime profecto. Mox enim usque adeo agnoscit, ut illi gratias etiam agat. Sed ita loquitur ut in extremo angore, cogitans *qualem* et *quantum* cum esse oporteret, qui hoc posset præstare.

ἐκ τοῦ σώματος τοῦ θανάτου τούτου. It is a question, what the Apostle here understands by the σῶμα τοῦ θανάτου; and expositors separate into a fivefold view upon the subject. 1st, Many take σῶμα metaphorically, as, according to several, it should also be taken in chap. vi. 6. It would then have the sense, *compages*, *structura*. Ambrose: universitas vitiorum, and, doubtless, even wanting the addition of ἁμαρτία, it might still signify the *body of sin*. According to Grotius and Mosheim, θανάτου must signify the effect of this fabric of sin, *i. e.* misery; according to Lim-

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borch, its nature, destitution of the powers of divine life. If, however, it is improbable, in general, that St. Paul speaks metaphorically of a σῶμα, in any case where he does not likewise employ the metaphor, and mention the μέλη at the same time, it will be still more unlikely that σῶμα, without other addition, can signify the metaphorical body of sins. Others, such as Schöttgen and Koppe, consider σῶμα as purely paraphrastic like the Rabbinical גוף. Akin to this would be the explanation *mass* or *substance*, after the Rabbins and the Greek. See on vi. 6. It might also be supposed, 4thly, that σῶμα involves the same accessory notion as σάρξ, viz, "human nature left destitute of the powers of divine life." Or finally, and this, as being the most obvious, is the meaning to which we adhere, σῶμα may be taken in its ordinary signification. On that supposition, the Apostle describes in this legalist the highest degree of despair, so that, torn by the strife within, the man would willingly strip off this earthly covering, and free himself by violence from his condition. The ἀπαλλάττεσθαι τοῦ βίου was also the last consolation of the heathen, when they could no longer bear up against the κακία. See Antoninus and Gataker in Anton. p. 323. The fathers took σῶμα τοῦ θανάτου for θνητόν, (Suicer, Thes. T. II. p. 1212), and after them, the majority of moderns, Erasmus, Clericus, Carpzovius and others, have done the same. It is then usual to suppose a Hebraism in the position of the pronoun τούτου, as in Hebrew the pronoun always comes after the one in the genitive case, when two substantives are so united by the genitive as to form one idea.

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See Vorstius de Hebr. N. T. V. II. p. 139. Gesenius, Ausfuhrl. Lehrg. s. 732, to which, in the New Testament, add such examples as Acts xiii. 26, λόγος τῆς σωτηρίας ταύτης, for οὗτος ὁ λόγος τῆς σωτηρίας. So also Acts v. 20. It is not, however, absolutely necessary to suppose this misplacing of the pronoun. Nothing prevents us translating, "the body of this misery," in the sense, the body in which I undergo this misery. The various translations render the text very literally. The Spanish one of Amat has the supplement: Esto cuerpo de muerte *ó concupiscentia mortifera.* Seiler: "Who will deliver from the power of inordinate sensuality, which entails upon me punishment and death?" De Wette: "From the body of such ruin."

V. 25. After the struggle of the legalist, with the wretchedness arising from his sense of inward schism, has, in this description, been wrought up to the highest pitch, Paul comes forward, of a sudden, in his own person, and breaks forth in thankfulness to God, for having delivered him by the redemption from that miserable condition. As this sally of gratitude, however, interrupts the course of the argument, and is quite involuntary, inasmuch as Paul meant still to draw his inference from all that he had previously said, he finds himself compelled, in a way not the most appropriate, after the expression of his gratitude, still to append the conclusion, which is intended briefly and distinctly to shew the state of the legalist. From the circumstance of the Apostle's representing himself as thankful for deliverance from the painful strife,—for that, in expressing his grati-

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tude, it is in his own person he speaks, is manifest from the mere fact, that this thanksgiving forms no part of the argumentation, but is an immediate movement of feeling. It also becomes clear, that when delineating the state of the legalist in his own person, he had, at the same time, painted experiences of his own at a former period. In perfect unison with our view of this verse, Bucer thus speaks: Dum Apostolus commemorando expenderet, ut sæpe cum peccato misere conflictasset, videbatur sibi in ea conditione adhuc laborare, proque sensu mortis istius, de ea exclamat. Mox autem, ut extulit se in considerationem beneficii Christi, quod acceperat, exultavit animo, et in contrariam exclamationem, nimirum gratulationis erupit. Even so Limborch and Turretin. On the contrary, the expositors of the school of Augustine suppose, that the thanksgiving amounts to no more than that Paul, as a subject of grace, sins without the acquiescence of his will, nay, contrary to it; which exposition is, in point of fact, what Limborch calls it, nimis diluta.

It is equally unnatural, when some would have the final inference to be taken conditionally, in order thereby to impart unity to the Apostle's declaration. So Erasmus: Quod nisi esset factum (if Christ had not delivered me), ipse quoque cum unus et idem sim homo, ad eundem modum distraherer, ut mente servirem legi Dei, carne legi peccati. Precisely so Stolz.

In place of εὐχαριστῶ, D E and the Vulgate read ἡ χάρις τοῦ Θεοῦ; F G, ἡ χάρις τοῦ Κυρίου; and C, with several translations, Method., Damascenus and Je-

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rome have χάρις δὲ τῷ Θεῷ. The two first readings are manifestly false, and have only had their origin in the idea that the foregoing question,—which is properly, however, less question than exclamation—required an answer, and that εὐχαριστῶ or χάρις δὲ τῷ Θεῷ appears too abrupt. Betwixt these two last readings, however, it might be hard to choose; χάρις δέ suits better with the preceding question, inasmuch as it forms a glaring contrast; εὐχαριστῶ appears quite dissevered, but has more authority in its favour. In the two passages adduced as parallel, 1 Cor. xiv. 18, and 1 Cor. i. 14, εὐχαριστῶ equally appears, but neither of these passages is a proper parallel. The abruptness in this exclamation may be very naturally accounted for according to the words of Bucer: Ingens hic affectus sermonem præcidit, nec enim exprimit pro quo gratias agit.

ἄρα οὖν the conclusion from the whole chapter.

αὐτὸς ἐγώ, according to the grammar, ego ipse. So already the Vulgate, also the English version. See chap. ix. 3. 2 Cor. i. 9; xii. 13. This meaning, however, appears not to agree with the connection, for evidently Paul's intention, in the passage, is not to shew that such a one as *He* (the sense which αὐτὸς ἐγώ has, see Matthiæ Gram. § 467,) and not merely others, serves sin according to the σάρξ, but that the self same person who, on the one hand, obeys the law of God, obeys on the other, the law of sin. Accordingly Erasmus, Luther and Heumann have translated, ego idem ille; one and the same *Ego* serves on the one hand sin, and on the other God. In that case, however, the grammar requires the

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article *ἐγὼ ὁ αὐτός* (Matthiæ, § 146, § 467. 3.) What then is to be done? We may say as follows, 1. In place of *αὐτός* let *αὐτός* be read. The most ancient codices are without accents, and the more modern might have substituted the spiritus lenis for the spiritus asper, a mistake which has not unfrequently happened in the codices of the classics. See Schweighaeuser, zu. Polyb. B. VIII. s. 52. Walknaer; Phœnissæ, p. 553, 556. 2. Αὐτός may signify *myself*, and yet in respect of sense amount to *self-same*. We must, in this case, conceive the contrast as follows: No other person except my *I*, that is, the *an I*. This I, however, is here not Paul as such, but in like manner as before, the universal human *I*. So is it said in German: Ich selbst regiere als König, und verfertige zu gleich meine kleider, I myself reign as king, and also make my clothes, *i. e.* without another helping me. So also in Latin: Suorum liberorum ipse frater est et pater, and so in Greek. See Herman, zu Sophocles et Antigone, v. 920.

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CHAPTER EIGHTH.

ARGUMENT.

AFTER it has become manifest by what has been said, that the law cannot possibly stand any longer in a judicial relation to the Christian, but that this by no means gives rise to any relaxation on his part in the work of sanctification, that being what the law was incapable of operating, St. Paul proceeds to shew, in what way true holiness is wrought out in the Christian. It is by his being delivered from the curse of the law. He likewise annexes a delineation of the exalted glory which awaits those who have attained in sanctification to the image of the Son, seeing that as his brothers, they become also co-heirs; and here closes the description of the scheme of salvation delivered in this Epistle.

DIVISION.

1. Sanctification which the law was unable to effect, is actually wrought out by faith in the redemption; and the issue of it is blessedness. V. 1—9.
2. Admonitory parenthesis, wherein all professors of Christianity are exhorted to a true inward life of faith. V. 10—16.
3. The childship of believers gives them also the right to a blessed eternity. V. 17—23.
4. Although the eternal glory of Christians be for the present concealed, it is not on that account the less certain. V. 24—39.

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PART I.

THE SANCTIFICATION WHICH THE LAW WAS UNABLE TO EFFECT IS ACTUALLY WROUGHT OUT BY FAITH IN THE REDEMPTION. VER. 1—9.

V. 1. WITH this chapter, the explication of the scheme of salvation is brought to a close, inasmuch as, what had been already done in chapter vi. perfected holiness, and eternal bliss as its result, are once more described. Hence, Spener justly observes, Cons. Theol. P. III. p. 596: Si scripturam sacram annulo comparemus, Epistolam Pauli ad Romanos gemmam credo cujus summum fastigium in capite octavo exsurgit. Accordingly nothing comes near the lofty flight with which the Apostle terminates the chapter. Singularly enervated is Erasmus' Paraphrase of the first half of it.

οὐδὲν ἄρα νῦν κτλ. These words cannot be looked upon as a conclusion derived from what immediately precedes, but are rather an inference from chapter iii. to the subject of which the Apostle again returned in the second half of the fifth chapter. It follows, however, from the circumstance of Paul's thus at once connecting with the ἄρα, that he presupposes his readers still keep in memory, what is the main point of the whole Epistle, viz. the free justification of Christians, as above described. Accordingly this ἄρα, as conclusion in reference to the man converted, forms a sharp contrast with the ἄρα of

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chap. vii. ver. 25, as conclusion in reference to the man in a legal state. It is hence far amiss, in several Catholic expositors, such as Erasmus and Cornel. a Lap. when, following the steps of Augustine, Con. duas Epist. Pel. l. I. c. 10, they make this ἄρα, an inference from the one before, and conclude, that the condition in which the believer involuntarily, and without the acquiescence of his mind, commits sin, is guiltless, consequently, that whatever of sin remains in him, has no condemning power. Adopting this exposition, it would be best to take κατάκριμα as the *abstr. pro concr.*; according as Luther has translated it: nichts verdammliches, (condemnable) *i. e.* verdamenswerthes, (deserving condemnation.) Rather, however, must κατάκριμα be here taken in the same sense as chap. v. 18. Hence, Melancthon rightly says: Significatur peccatum, quod adest remitti. If we here apply the explanation which we there gave of κατάκριμα, the idea would be as follows: Believers who through fellowship with Christ, have become partakers of that new life which leaves them no more involved in irremediable discord, but always more and more produces obedience to the law, are, in virtue thereof, delivered likewise from the κατάκριμα, that being proximately promulgated objectively, and hereafter also to be subjectively realized.

τοῖς ἐν Χριστῷ Ἰησοῦ. This expression refers to the mysterious and intimate union with the Saviour, into which the believing Christian at once enters. A merely outward sense is given to it by Wahl and Schleusner: οἱ ἐν Χριστῷ, viri Christiani. Correctly Erasmus: Qui in Christo insiti sunt.

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μὴ κατὰ σάρκα κτλ. The whole of this addition, as far as πνεῦμα, is wanting in C D F G, and in several versions and fathers. It is also banished from the text by Mill and Semler, who suppose it to have been brought from ver. 4. Ἀλλὰ κατὰ πνεῦμα is all that is left out in A D, the Vulgate, the Syriac and Armenian versions, and by Basil, Chrysostom and a whole multitude of fathers. In the context, no reason can be found for removing the clause; with that, on the contrary, it perfectly agrees; and as for ver. 4, it might be said, that there Paul purposely means to refer once more to what he has here said. Still the authorities against the reception of the clause into the text are so many, and it is so easy, on the other hand, to explain how, as marginal gloss, it came to be inscribed, that if we think of receiving it at all, we must at least regard the ἀλλὰ κατὰ πνεῦμα as spurious. If, however, we adopt the received reading, we require to put the point after Ἰησοῦ, and not as Bos does, connect the οἱ ἐν Χριστῷ with περιπατοῦσιν. We ought much rather to consider the μὴ κατὰ σάρκα περιπατοῦσιν as epexegesis. But neither must we then take the appended clause as conditional, like Calvin, Melancthon and others, as if Paul meant to bring forward the walk of holiness as the condition upon which no condemnation takes place. That clause is to be resolved nearly as follows: "And then shall they walk,....." In the very circumstance, that these believers, by virtue of their spiritual fellowship in life with the Saviour, no longer walk κατὰ σάρκα, lies also the reason, that in the event of their persevering in faith, and at last fully imbibing the spirit of the Saviour,

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the doing away of the *κατάκριμα*, is for them even already secured. Hence, likewise, the whole context manifests the fallacy of that exposition of the *κατὰ σάρκα περιπατοῦσιν*, which the interpreters of Augustine's school, both catholic and protestant, walking in their master's track, adopt, viz.: Sentire et perficere quidem peccatum, non vero consentire. The Apostle attributes to Christians a *φρόνημα τοῦ πνεύματος*, ***spiritual mindedness;*** in proportion as this obtains, in proportion accordingly as man is a true Christian, the propensity to sin, the love of what is evil—which surely involves the *sentire*—dies away. The *sentire* and the not *consentire* is just the proper description of the discord which was felt in the legal state.

V. 2. The reason why condemnation no more falls upon the man who lives in Christ; It is because the power of sin is broken by the new *πνεῦμα*. And how have men acquired this new *πνεῦμα*? The answer follows in ver. 3, viz. Through the medium of that obedience to the law which Christ has wrought out, and which frees men from the law's curse. Pointed is the remark of Chrysostom: *Τοῦτον γὰρ τὸν χαλεπὸν κατέλυσε πόλεμον θανατώσασα τὴν ἁμαρτίαν ἡ τοῦ πνεύματος χάρις, καὶ ποιήσασα τὸν ἀγῶνα κοῦφον ἡμῖν, καὶ πρότερον στεφανώσασα, καὶ τότε μετὰ πολλῆς τῆς συμμαχίας ἐπὶ τὰ παλαίσματα ἐλκύσασα.*[a]

The Apostle again uses the *νόμος* as he had done before, iii. 27; vii. 23, (comp. the remarks upon the

[a] The Spirit's grace, by slaying sin, terminates this bitter warfare, making the struggle light to us, first, bestowing the crown, and then with a multitude of auxiliaries leading us to the battle.

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former of these texts), in a more general sense. We may place the comma either after Ἰησοῦ, and so connect the ἐν Χριστῷ Ἰησοῦ with ζωῆς, or after ζωῆς, which would connect these words with the verb. The latter has been done by Erasmus, Michaelis and others, in which case the ἐν receives the sense of *through*. But the ἐν Χριστῷ is too common a designation of the spiritual life, and would here too unfitly stand before, in place of after, the verb, to allow us to sustain this construction.

τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ, stands opposed to the ἁμαρτία and the θάνατος. We might hence consider it as no more than an ἀσύνδετον for πνεῦματος καὶ ζωῆς. This, however, is not necessary. Rather does the τῆς ζωῆς ἐν Χριστῷ, describe the nature of the πνεῦμα, which the Christian has now received. For the same reason we also do not take ζωή in the sense of *blessedness*, the strict antithesis to the θάνατος that follows, but render the phrase by this circumlocution: "The impulse of that new and godly life-principle which spiritual fellowship with Christ imparts." So correctly Heumann.

νόμος ἁμαρτίας καὶ θανάτου. Some, even in ancient times, against whom Chrysostom takes arms, Witsius, (De Œcon. Fœd. p. 380,) and Ammon will have the Mosaic law to be meant by the νόμος here. It might, in vindication of the view, be said, that the Apostle only employs the word νόμος in the more general sense, where the contrast with the νόμος, properly so called, entices him to do so, and, consequently, that here, where νόμος would not stand in such a contrast with the proper νόμος, it must itself denote that, and that the

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νόμος above must be taken in the improper, more general meaning. Unless we thus understand it, it has the sense of δυναστεία, as Theodoret explains. This θάνατος is the same as that whose weight, according to vii. 24, he felt as a legalist.

V. 3. By a measure of an extraordinary kind, has God effected the removal of the curse of the law.

Τὸ γὰρ ἀδύνατον τοῦ νόμου. The sentence appears elliptical. If, with Erasmus and others, we consider the ἐν ᾧ as relative to ἀδύνατον, then must we doubtless suppose the premises to go the length of σάρκος, and, like Erasmus, supply a præstitit after ὁ Θεός and indeed this can only be in the participial form of ποιήσας or κατεργαζόμενος. This construction, however, is violent in a very high degree, inasmuch as we require to supply not merely a finite verb but a participle, and that too in a sentence, which is already provided with a participle of its own. It is hence preferable, to take the τὸ γὰρ ἀδύνατον, as Nomin. Abs. Very skilful in this view, is the translation of Clericus, who places the whole phrase as far as σαρκός, at the end of the verse. "God condemned ..... a thing, which the law, by reason of its weakness, could not have done." Bengel has also very happily translated: Deus (id quod lex non poterat, nempe condemnare peccatum, salvo peccatore), condemnavit peccatum, &c. .....

τὸ γὰρ ἀδύνατον is the adjective in place of the substantive ἀδυναμία. Respecting this ἀσθένεια of the law, see Gal. iii. 21; Acts xiii. 39. Compare τὸ ἀσθενὲς τοῦ νόμου, Heb. vii. 18.

ἐν ᾧ ἠσθένει διὰ τῆς σαρκός. In compliance with what we have just said, we shall take the ἐν ᾧ as causal, like

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the Hebrew ב with the relative, as is also perhaps, done at Heb. ii. 18. The meaning, accordingly, is as follows: That ἀσθένεια of the νόμος does not properly, lie in any defect of the νόμος itself. It is the inclinations of our will taking a quite different direction, it is our sinful nature, that must bear the blame, as the 7th chap. already taught.

Now comes the means by which this ἀσθένεια was remedied.

ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. Σάρξ, as in John i. 14. (Comp. Heb. ii. 14. 1 Tim. iii. 16. Phil. ii. 7), designates human nature with the accessory notion of weakness. Hence, Col. i. 22, ἐν τῷ σώματι τῆς σαρκός. In man, the σάρξ ever exists as ἁμαρτία, and hence the appended τῆς ἁμαρτίας. The ὁμοίωμα, however, relates not to the τῆς ἁμαρτίας, but to the σάρξ only. The uncommon peculiar feature in our Saviour's appearing just was, that in him we behold a human nature encumbered with all the consequences of sinfulness, and yet without sin itself coming to light. See Tertullian, con. Marcion, l. v. c. 14. Pel.: Ostendit eum eandem quidem carnem sed absque peccato portasse. Similitudo hic habet veritatem.

καὶ περὶ ἁμαρτίας. We have first a word to say respecting the punctuation. The Vulgate, and following it, Erasmus, Corn. a Lapide and others, place the point before καὶ, and connect περὶ ἁμαρτίας with κατέκρινε. Vulgate: De peccato condemnavit peccatum. This, however, will not do, because between the participle πέμψας and the verb κατέκρινε, which is joined with it, a καί cannot be interposed. Hence the Syriac interpreter leaves the καί out altogether.

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Moreover by this combination of the words, we do not obtain a suitable sense. In the trace of Origen, Erasmus most unnaturally comments: Coarguit peccatores, ut qui antehac falsa justitiæ imagine deceperant, nunc palam esset eos impios fuisse, cum Christum legis finem sub prætextu legis servandæ occiderent. Best of all Bengel: Eo nomine quod peccatum est; which, however, is still feeble. If, however, we conjoin the περὶ ἁμαρτίας with what precedes it, which is also, for this reason, becoming, that πέμπειν is usually construed with περί τινος, then may we either apprehend it in the more general sense of *on account, in respect of sin*, which is done by Theophylact: ἕνεκα τοῦ καταγωνίσασθαι τὴν ἁμαρτίαν, and by Œcumenius: ἕνεκα τῆς ἁμαρτίας τοῦ ἐξᾶραι αὐτήν, or in the more confined sense, which Augustine, Pelagius, Calvin, Melancthon, Heumann and others prefer, viz. that ἁμαρτία per meton. abstr. pro concr. stands for *sin offering*, just as the LXX. also translate חַטָּאת by περὶ ἁμαρτίας (Heb. x. 6. Ps. xl. 6), and just as his expiatory death is in the strictest sense, represented as the purpose of the Saviour's appearing; so too does ἁμαρτία in this metonymic sense occur at 2 Cor. v. 21. And Philo himself, De Vict. p. 837, has περὶ ἁμαρτίας instead of ἡ θυσία περὶ ἁμαρτίας. The former of these senses appears the more natural, although being the more general, it does not exclude, but rather chiefly refers, to the more special one.

κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. In the elucidation of these words, which also affect the apprehension we form of the preceding context, expositors have been much divided, as to whether κατακρίνειν

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stands in the sense, *to punish*, and consequently that which, in ecclesiastical terminology, is called the *obedientia passiva*, is treated of; or whether it stands in the metonymic sense (per meton. causæ pro effectu) of *doing away*, and so involving a reference to the *obedientia activa*. The former view is found in Origen, Erasmus, Castalio, Hammond and others, the latter in Irenæus, Chrysostom, Tertullian, Augustine, Beza, Justinian, Grotius and many more. There are some who, in rather an obscure way, endeavour to blend the two. So Melancthon, Bucer and Limborch. They give to κατακρίνειν the sense of, *to take away*, and to περὶ ἁμαρτίας that of *on account of the sin offering*, and expound: In consequence of Christ's oblation, he took away sin in the human nature, inasmuch as he has done all that is necessary for its removal, and from this its removal gradually ensues. When we weigh the admissibility of the two views, no objection can be brought against either. The idea that sin was punished in the person of Christ, or that he has borne the penalty of it, is in the New Testament, of very common occurrence. Nor is the other metonymical meaning of κατακρίνειν unfrequent. We find κρίσις used in that way, in regard to Satan, John xii. 31; xvi. 11, in which passages, it denotes *making inoperative, breaking its power*. Irenæus: Condemnavit peccatum, et jam quasi condemnatum ejecit extra carnem. Hence Tertullian translates: evacuavit peccatum in carne. It is, consequently, equivalent to καταργεῖν, c. vi. 6, and Paul may have selected the word with a reference to κατάκριμα in ver. 1. To choose betwixt the two, and exclusively enforce one

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is difficult, considering, as we have already shewn at c. v. 19, that the *obedientia passiva* and *activa* cannot be separated in the concrete. When he entered into human nature, now subverted as it is by the effects of sin, the Saviour, moved by his perfect love, took upon himself all sin's consequences and penalties, not excepting death and the pains with which it is connected. This is the κατακρίνειν in the first sense. Inasmuch, however, as such taking upon himself of human nature and sin's consequences, was an act of the highest love, Christ did thereby likewise take away sin in human nature, robbed it of its power, and fulfilled the law, which hitherto the Σάρξ had been unable to do. This is the κατακρίνειν in the second sense. Supposing the two senses to have generally stood distinctly apart in the Apostle's mind, and that he here brings forward but one, that probably was the last, inasmuch as it is the one with which the τὸ γὰρ ἀδύνατον τοῦ νόμου best suits. Comp. Usteri, s. 89.

To ἐν τῇ σαρκί, the Syriac translator, even in his day, supplied αὐτοῦ. But the pronoun is better away, so as that σάρξ may denote human nature in general.

V. 4. The import of this verse points us back to verse 2. We were there told that the man redeemed is no more subjected to the domination of sin. Why? Because Christ has realized the ideal of holiness, and exhibited a holy humanity. The intention of that was, that the requirements of the Divine law should by this mediation be also realized in us. For, it is said in the sequel, Christians have the φρόνημα

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τοῦ πνεύματος. The mode of the causal connection of this new frame of mind with the appearing of that sinless humanity in the Saviour, Paul does not in this place more minutely state. (Compare, however, verse 9.)

That which constitutes the end and aim of the whole work of redemption is here set forth, viz. that state in which the objective announcement of sins having been done away, shall be subjectively realized. In the life temporal, preparation is made towards such a state, according to the measure of appropriating faith. To the subjective side of justification, the statement has been referred by Bucer alone of all evangelical expositors. The rest find here a description merely of what is objective. (On the relation of that which is subjective, to that which is objective, in the redemption, compare the commentary on chap. v. 16.) So perhaps even Chrysostom: Τί γὰρ ἐκεῖνος ἐβούλετο, καὶ τί ποτε ἐπέτασσεν; ἀναμάρτητον εἶναι. τοῦτο τοίνυν κατώρθωται νῦν ἡμῖν διὰ Χριστοῦ. καὶ τὸ μὲν ἀντιστῆναι καὶ περιγενέσθαι, γέγονεν ἐκείνου. τὸ δὲ ἀπολαῦσαι τῆς νίκης, ἡμέτερον.[a] And so, likewise Theodoret and Ambrose: Quomodo autem impletur in nobis justificatio, nisi cum datur remissio omnium peccatorum? Evangelical expositors lay stress upon ἐν ἡμῖν, which, they say, is to be distinguished from ὑφ' ἡμῶν, and intimates that the fulfilment of the law is duly conveyed *over to* us, in as far as the law is by faith

[a] What was the object of his wishes and what did he enjoin? It was that you might be without sin. Now, Christ has already achieved this for us. To combat and to vanquish it, was his part. It is ours, to enjoy the victory.

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fulfilled *in* us. So Wolf, Hunnius and others. Melancthon insists, but in an obscure way, that the communication of righteousness of life is also involved. Still less will it do to take, with Carpzovius, the ἐν ἡμῖν, in the sense, *among us*. Paul selected this preposition, to put before ἡμῖν, and no other, because the *inward* fulfilment of the law, by the bent of the soul that way, is the main point.

τοῖς μὴ κατὰ σάρκα περιπατοῦσιν. The κατά here denotes, that all that comes out in the life, is of a piece with the inclination of the σάρξ or the πνεῦμα. The περιπατεῖν is the expression of the φρόνημα. The more the φρόνημα stands under the influence of the πνεῦμα τοῦ Χριστοῦ, the more will this be manifested in the περιπατεῖν.

V. 5. The intermediate idea here omitted is: By the believing reception of Christ as a Saviour, man is no more κατὰ σάρκα, the πνεῦμα manifests its efficacy. Thom. Aquinas states the connection of the verse in the following way, which, however, is forced: "The Apostle means to shew, that Christians enjoy blessedness. Ver. 5 must be the minor, ver. 6 the major proposition, and the conclusion as follows: Therefore, wherever as among you, the φρόνημα τοῦ πνεύματος exists, there must there be blessedness."

φρονοῦσιν. Erasmus: curant. Correctly Grotius: φρονεῖν Paulo non ad intellectum, sed ad studium solet referri. The same is the case in the LXX. the Apocrypha and profane authors. Thus in Dion. Halic. l. I. 11: οὐκ ἀναλήψεσθε τὴν φρονηίδα τῆς πατρίδος. Melancthon: Aliqui imaginati sunt carne significari tantum appetitiones sensuum. Deinde affingunt rationem et

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voluntatem legi Dei etiam sine Spiritu sancto, posse obedire. Et Spiritu intelligunt cogitationes et conatus rationis et voluntatis sine Spiritu sancto, atque ita transformant Evangelium in philosophiam. Hæc depravatio Paulinæ sententiæ procul repudianda est, et e contra statuendum, quod caro vere et proprie significet totam naturam hominis sine Spiritu sancto.

Ver. 6. As on frequent other occasions, when mentioning the twofold kingdom of grace and of sin, the Apostle feels himself moved to state the final issue of each, so likewise here. The γάρ is no more than transitive particle; δέ would have been preferable, but it had occurred just before. The φρόνημα has the same sense as the φρονεῖν in the former verse. This sentiment has been most inappropriately cited as an argument against the authority of reason in divine things. So ex. g. Gerhardi Loci Theol. T. II. p. 362. Accordingly the word is neither correctly interpreted by *reason*, nor with Theophylact by παχεῖα καὶ ὑλικὴ διάνοια, nor with the Vulgate by *Prudentia*, but with Grotius and Castalio, *studium*; Disposition; Hesychius: Θέλημα. Θάνατος, ζωή: Misery and blessedness. (See on c. v. ver. 12.)

V. 7. Paul designs to shew in how far the state of a person unconverted must necessarily be a state of misery, viz. inasmuch as he is involved in continual war with God. Comp. James iv. 4. Provided that the knowing faculty of man has not been darkened, he must recognize it as his chief felicity, that he depends upon God, seeing that thereby alone his want can be supplied. But sin blinds man and persuades him that life apart from God, will procure him happiness.

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In this manner the natural relation betwixt God and man is reversed, and man begins to hate and to fly from the Being whom he yet properly seeks. For even while engaged in the pursuit of sin, the sinner is seeking a good, whose enjoyment will make him fully and for ever happy, consequently God, he alone being such a good.

The τῷ γὰρ κτλ. expresses how that enmity manifests itself, and the οὐδὲ κτλ. which follows, how an opposition of the sort lies in the nature of the unregenerate man. Œcumenius: Ἐν ὅσῳ μὲν γάρ ἐστι, δῆλον ὅτι οὐχ' ὑποτάσσεται, ἐν ὅσῳ καὶ παρέλθη καὶ ἀπογένηται τοῦ ἀνθρώπου, οὐδ' ὅλως ἔστιν, ὥστε οὐδ' οὕτως ὑποτάσσεται.[a] Augustine, Prop. 49. Quomodo recte diceretur, nivem non posse calefieri, neque enim potest; sed cum adhibito calore solvitur, et calescit aqua, jam nemo potest nivem eam dicere. Comp. Jer. xiii. 23. 1 John iii. 8, 9. Mat. vii. 18. Melancthon: Hic locus maxime refutat Pelagianos et omnes qui imaginantur, homines sine Spiritu sancto legi Dei obedire. Sed hic error inde oritur, quod putant lege Dei tantum externam disciplinam requiri, hæc imaginatio abducit eos a recta via. Sciendum est igitur lege Dei requiri interiorem obedientiam et quidem perfectam et integram. Animus securus sine Spiritu sancto non videt iram et judicium Dei. Rursus animus perterrefactus, ut in Saul et Juda, ubi sunt terrores sine fide et consolatione Spiritus sancti, concipit horribilem fremitum et indigna-

[a] In so far as it exists, it evidently is not subject, and in as far as it has passed away and departed from a man, it does not at all exist. So that even thus it is not subject.

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tionem adversus Deum. Itaque Paulus hic non tantum libidines vel alia nota vitia, odia, &c. accusat, sed multo magis fontes horum malorum, scil. ignorationem Dei, dubitationem, indignationem adversus Deum.

V. 8. The antithetical form which the δέ indicates, seems not to suit the statement here made. Hence we must either suppose that, in an anomalous way, the δέ stands for γάρ, in which case the sentence would be of the nature of a corollary to the preceding verse; So Chr. Schmid and De Wette. Or we must, on the other hand, consider δέ as substituted for οὖν, and as deducing an inference from the whole preceding context. So Beza, who translates it, *ergo*. Taken in this way, it begins a new sentence, and to that, v. 9. stands in opposition. We find it so used at 2 Cor. i. 6. The transition in the ideas would then be as follows: I have just said that the law is fulfilled in Christians by means of the πνεῦμα. Thereby do ye become acceptable to God. Because what I have been saying infers, that the man who is living in the σάρξ can *not* please God. Now ye have the πνεῦμα, and in virtue of that, and of the fulfilment of the law to which it leads, and which operates friendship with God, ye must be well pleasing in his sight.

V. 9. With this verse, St. Paul properly reverts to ver. 4. Now ye have the πνεῦμα, by means of it, the fulfilment of the law, and thereby again, blessedness.

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εἴπερ κτλ. The Apostle makes the application of what he has said in general, respecting the distinction between πνευματίκος and σαρκίκος, to the per-

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sons whom he is addressing. He is thus drawn into a parenesis, and through it is conducted again into his theme at ver. 17; from which he again repeats in detail what he had said at ver. 6, viz. that the redeemed look for life and peace, as the issue of their course, an exaltation to great glory. Were it only on account of the following exclusive declaration, εἴ τις πνεῦμα Χριστοῦ οὐκ ἔχει κτλ. it would be improper in Chrysostom, Theophylact and Suicer, to take εἴπερ for ἐπειδήπερ, as asseverative, according to which Erasmus translates *quandoquidem*. More correct is Theodoret's way, ἀμφιβολίας δὲ τοῦτό ἐστιν.[a] The οἰκεῖν expresses the *permanency* of this state of being filled with God's spirit. In this sense we read, 2 Sam. vii. 5, 6, of God's *dwelling* in the temple. Eph. iii. 17. To the same effect is the μονὴν ποιεῖν, John xiv. 23. Rabbinical authors use the corresponding verb, שרה of the רוח הקודש.

εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει κτλ. We have here a warning that faith, which is only seated in the understanding, is not accounted Christianity. There is in the true Christian, the *life* of Christ. The πνεῦμα Χριστοῦ is made the same with the πνεῦμα Θεοῦ in the preceding context, and the same with the Χριστός in the one following, inasmuch as the spirit of the Redeemer vouchsafed to the believer, is but a peculiar manifestation of the spirit of God. John xvii. 10.

[a] Expressive of doubt.

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PART II.

ADMONITORY PARENTHESIS, IN WHICH ALL PROFESSING CHRISTIANS ARE EXHORTED TO LEAD A TRUE INWARD LIFE OF FAITH. V. 10—16.

V. 10. The exposition of this verse is involved in that of the following one. It may take a threefold form. We may suppose both verses to refer to a spiritual resuscitation; or this may be supposed referred to in ver. 10, alone, and in ver. 11, a corporeal resuscitation; or, in fine, both verses may speak of the physical revival of the body. We shall consider each of these three modes of viewing the passage by itself. According to the first, the connection of the ideas is as follows: In saying that every Christian must be filled with the spirit of Christ, I do not mean thereby to deny, that this quickening process, effected by the Redeemer's spirit, proceeds in man very slowly. In the first instance, the soul is filled with new vital powers; it is by degrees only that the body is sanctified. But God, who was powerful enough to liberate Christ's body from physical death, will also know how to weaken the power of spiritual death in you. In this explanation, the νεκρόν is taken in the sense of, *destitute of the powers of divine life*, a sense which it bears in conjunction with πίστις, ἔργα. Bucer: Mortuum dicitur, quia vita ejus nil quam peccare est. The ζωή would then signifiy specially, *holiness*. The θνητά would either stand for νεκρά, in the same spiritual sense as formerly the νεκρόν, or be

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an epithet intended merely to express the misery of the body, in the same sort of way as at chap. vi. 12. The entire thought, viz. that, in the regenerated Christian, the inordinate desires of the body, are later of ceasing than those of the soul, although even to them grace extends at last her healing power, is, as Bucer remarks, a well-founded experience. In allusion to it Chrysostom pertinently says: Οὐ τὴν τυραννίδα τῆς ἁμαρτίας ἔσβεσε μόνον ὁ Χριστος, ἀλλὰ καὶ τὴν σάρκα κουφοτέραν καὶ πνευματικωτέραν ἐποιήσεν, οὐ τῷ τὴν φύσιν μεταβαλεῖν, ἀλλὰ τῷ πτερῶσαι μᾶλλον αὐτήν. καθάπερ γὰρ πυρὸς ὁμιλοῦντος σιδήρῳ, καὶ ὁ σίδηρος γίνεται πῦρ ἐν τῇ οἰκείᾳ μένων φυσεῖ, οὕτω καὶ τῶν πιστῶν καὶ πνεῦμα ἐχόντων ἡ σὰρξ λοιπὸν πρὸς ἐκείνην μεθίσταται τὴν ἐνέργειαν, ὅλη πνευματικὴ γινομένη, σταυρουμένη πάντοθεν, καὶ τῇ ψυχῇ συναναπτερουμένη.[a] Comp. 1 Cor. vi. 19. This construction of the passage is defended, although with some modifications, by Chrysostom, Erasmus, Piscator, Locke, Chr. Schmid and others. In its favour may be urged, in regard to ver. 10, that this verse is then very appropriately connected with the preceding context, and in regard to ver. 11, that what is there spoken of, is the efficacy of the spirit of God in man, from which we should expect, not a bodily, but a

[a] Christ did not merely extinguish the tyranny of sin, but elevated and spiritualized the flesh, which he did, not by changing its nature, but rather by giving it wings. For just as when fire has been long beside iron, even the iron becomes fiery, though retaining the while its own nature, so the very flesh of those who believe and possess the Spirit, is changed at last into that kind of essence, becoming altogether spiritual, crucified in every part, and obtaining wings along with the Spirit.

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spiritual quickening. To the same effect is the circumstance, that by καὶ τὰ θνητὰ σώματα, the resuscitation of the body is put upon a level with that of the soul, although it must not be forgotten that in Paul's writings, we are accustomed to find a blending of allusions to a bodily and spiritual resurrection. There are, however, several things to be objected to this explanation, particularly in ver. 11. It is unnatural to make the θνητά there metaphorical, like νεκρόν; in that sense it never does appear. (Compare, however, 2 Cor. v. 4.) It is equally improbable that here, where *bringing to life* is really spoken of, it should be an almost idle epithet, expressing no more than, in a general way, the misery of the body. Nor is it very likely, moreover, that the Spirit of God should here be spoken of as having raised up Jesus from the dead, for no other reason but because the ascription of that to him, served as a proof that he must also possess great power in quickening the Spirit. Still, Col. ii. 12, would be very analogous.

The second way of apprehending the passage must hence appear the more eligible. That way explains this 11th verse, of bodily resurrection, but finds spiritual quickening in the 10th. Now, the interpreters who take this view separate into classes. Origen, Theodoret, Œcumenius, Clarius, Grotius, Raphelius, Taylor, Heumann and others will have νεκρός stand in the sense of νενεκρωμένος, i. e. *without power for sinning, lifeless in respect of that,* a meaning which occurred, chap. vi. 11. Inasmuch, however, as νεκρός, where it has this meaning, appears in conjunction with the substantive to which the deadness refers, the

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δι' ἁμαρτίαν must here be translated *with respect to sin.* This signification of διά, Taylor thinks he can prove from John xi. 15, 42; xii. 9, 30. Rom. ii. 24; iii. 25, and Raphelius on the last text, attempts to justify it by a passage from Polybius. It has no place, however, either in that author or in the texts of Scripture. Moreover, the two members of our verse, have not the form of a parallel, but of a contrast (and that not merely logical). To the other class of these interpreters, that which adopts the second mode of explanation, belong Melancthon, Bucer, Hunnius, Michaelis and others. These take νεκρός in the sense we have already designed. Melancthon: Quanquam in anima inchoata est lux et vita eterna, tamen adhuc in massa carnali hæret peccatum; Ideo destrui massam carnalem oportet, ut postea induamur corpore purificato. They must suppose that here, as frequently elsewhere, Paul looks upon the bodily resurrection of Christ, as the symbol of our spiritual resurrection, Rom. vi. 4. Col. ii. 12. Eph. ii. 5, 6, and, as a solace under the thought, that it does not, in the present life, fully serve as organ to the sanctified soul, wished to associate the remembrance of the glorification, which one day awaits the body. In this manner certainly an easier transition is opened up from ver. 10 to ver. 11.

Even this view, however, has less to recommend it than the one which we stated above as the third. For when we narrowly examine both verses, it does seem that the θνητὰ σώματα must be a resumption of the σῶμα νεκρόν, and, accordingly, that it is more judicious to understand verse 10, as also referring to the bodily resurrection. In this case, the two

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verses involve a prolepsis, whereby Paul means to obviate the objection, that Christians while upon earth are not yet fully delivered from the θάνατος, laid down in verse 6, as the consequence of the state of sin. (Beza: Quia dixerat hominem, in quo Spiritus Christi esset, altera adhuc sui parte hærere in morte, non videbatur nisi dimidiæ salutis spem nobis fecisse.) That the Apostle wished to clear away this objection is very probable, considering that from verse 6, there was present to his mind the intention to speak of the glorification of believers, which he takes up consecutively at verse 18. This will be an additional motive disposing us to understand verse 10 of bodily death. So Augustine, Calvin, Bengel, Baumgarten and many others. The sense accordingly would be: In your spirit the new life which Christ imparts already exists; it has not, however, as yet done away all ἁμαρτία, nor even all the consequences of sin. Your body still continues subject to mortality, but as Christians are assimilated to the glorified Saviour, upon all the stages of his being, (John xvii. 24,) so shall they, inasfar as they have become one with him by the Spirit, experience the operation of that even in their body, and equally with himself shall rise again. This view, according to which the bodily, is but the compliment or culminating point of the spiritual resurrection, frequently recurs in the New Testament. See in the sequel, verse 23, where the ἀπολύτρωσις τοῦ σώματος is spoken of.

Χριστὸς ἐν ὑμῖν. This must not be enervated, as

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is done by Limborch: Scilicet per doctrinam; It is as the resumption of πνεῦμα Χριστοῦ, the positive reception of the life divine into men. Compare Gal. iv. 19.

νεκρόν according to our view, requires to be translated, *mortal*. This sense it may have in the Hellenistic usus loquendi, after the analogy of the Hebrew מת, which also means, moribundus. Theodotion, Isa. xxxi. 14, (as quoted by Schleusner,) has νεκρόν in the sense of θνητόν, which we also find in the domain of pure Greek literature. Arrian in Epict. l. III. c. 10: τὸ σωμάτιον, τὸ οὐκ ἐμόν, τὸ φύσει νεκρόν.

δι' ἁμαρτίαν. Augustine de Pecc. mer. et rem. l. I. c. 7: Hoc dictum est, ne ideo putarent homines, vel nullum vel parvum se habere beneficium de gratia Christi, quia necessario morituri sunt corpore. Owing to the causal relation, which subsists betwixt ἁμαρτία and θάνατος, every νεκρόν is a consequence of the ἁμαρτία. The δικαίωμα on the contrary, diffuses ζωή upon all the stages of existence.

πνεῦμα is not here the Divine Spirit, as several contend, but the spirit of man, as is clear from the contrast with σῶμα.

ζωή is emphatical, *the life of glory*, to which, by means of a refined organization, the body will equally be raised. In place of ζωή, F G, the Armenian and the Vulgate read ζῇ, for no other reason, it would seem, but because the substantive appeared less appropriate. That, however, is the most forcible, although it does not involve the precise emphasis, which Chrysostom gives it, who understands

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the πνεῦμα of God: οὐκ εἶπε, τὸ πνεῦμα ζῶν, ἀλλὰ ζωὴν, ἵνα δείξῃ καὶ ἑτέροις τοῦτο δυνάμενον παρασχεῖν.[a] In a similar way, the substantive is used by Philo, De Profug. p. 459. Ὁ δὲ ἀγαθός ἐστι ἡ ἀρετὴ καὶ ἡ ζωή, ὁ δὲ κακὸς ὁ θάνατος.

διὰ δικαιοσύνην. The basis of the spiritual life in glory is righteousness, holiness through Christ, which is objectively proclaimed to man, and subjectively realized within him.

V. 11. See on ver. 10. The Spirit of Christ gradually assimilates to Christ the whole sinful nature of man. Animæ plenissima beatitudo,—as Augustine expresses himself in a letter—redundat etiam in inferiorem naturam. This harmonious relation subsisting between the corporeal life and the πνεῦμα, and between the πνεῦμα and the Spirit of God, which the Apostle declares to be the issue of redemption in Christians, is described by Augustine, in the instance of man before the fall. Augustine de Pecc. mer. et rem. l. II. c. 22. Faciebat hoc *ordo justitiæ* ut, quia eorum anima famulum corpus a Domino acceperat, sicut ipsa eidem Domino suo, ita illi corpus ejus obediret, atque exhiberet vitæ illi congruum, sine ulla resistentia famulatum.

ζωοποιεῖν, used also of the resuscitation of the body, 1 Cor. xv. 22.

διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα *ἐν ὑμῖν.* Instead of this reading A B, Clemens, Athanasius, Macarius and some others, have *διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος.*

[a] He says not the *living* Spirit, but *life*, to shew that it could impart it to others also.

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world, until the day breaks, and the morning star arises, and the mystery, *Christ in us,* is brought to completion. Chrysostom: Οὗτος γὰρ παλίν πολλῷ τοῦ προτέρου μείζων ὁ στέφανος· διὸ ὑυδὲ ἁπλῶς εἶπεν, ὅσοι γὰρ πνεύματι Θεοῦ ζῶσιν, ἀλλ', ὅσοι πνεύματι Θεοῦ ἄγονται, δεικνὺς ὅτι οὕτω βούλεται αὐτὸ κύριον εἶναι τῆς ἡμετέρας ζωῆς, ὡς τὸν κυβερνήτην τοῦ πλοίου, καὶ τὸν ἡνίοχον τοῦ ζεύγους τῶν ἵππων.[a]

υἱοὶ Θεοῦ. This appellation is doubtless merely figurative, and means but to express the close relationship of the love of God to the regenerate. There lies at the bottom of it, however, this profound sense, that the regenerated man, by virtue of his direct entrance upon the life of God, is *really* become of divine extraction, and a being after his own kind.

V. 15. Christians bear in their own hearts the evidence that the divine life, which they receive, constitutes them children of God, for from the time of his becoming a believer, the Christian feels within him a tender *filial* love to his God, whereas the man who is still in bondage to the law, from a sense of the variance betwixt them, experiences apprehension and anxiety before God. Melancthon: Donec conscientia sine fide est, in pavoribus despeperanda fugit Deum, dubitat an exaudiat, an respiciat, &c. non invocat Deum. Hæc fides et ag-

[a] For this crown again is far greater than the former one. Wherefore he does not simply say, as many as *live* by the Spirit of God, but as many as *are led* by the Spirit of God, shewing it to be his wish that the Spirit should be the governor of our life; in the same way as the helmsman is of the ship, or the charioteer of the yoked steeds.

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nitio misericordiæ Dei facit proprie discrimen inter Christianos et impios, quia in impiis manet dubitatio et indignatio adversus Deum.

πνεῦμα δουλείας. Chrysostom: ἐκεῖνοι φόβῳ τιμωρίας πάντα ἔπραττον ἀγόμενοι, οἱ δὲ πνευματικοὶ ἐπιθυμίᾳ καὶ πόθῳ.[a] Calov: Non distinguit ceu diversos spiritus, sed eundem spiritum designat a diversis effectis. Even the alarm which the legalist feels for a holy God is divine, and takes its rise from the sway of the πνεῦμα in man. It is not, however, the New Testament πνεῦμα, which did not become operative till after the redemption of Christ, John vii. 39. The πνεῦμα δουλείας, even John the Baptist might have imparted, but not the πνεῦμα υἱοθεσίας. The disciples of John know nothing of the Christian πνεῦμα ἅγιον, Acts xix. 2. And hence it is that he specially ascribes to Christ, baptizing with the πνεῦμα, Matt. iii. 11.

κράζομεν. Correctly, Calvin: Clamoris nomen ad fiduciam exprimendam positum est, ac si diceret non dubitanter nos precari, sed intrepide claram vocem attollere in cœlum. So also Keuchen, Obs. in New Testament.

Ἀββᾶ is the Chaldaic, אבא, *Father*. The Status Emphat. of the word is expressed by the suff. primæ pers. Opit. Chald. p. 49. The ὁ πατήρ is vocative, which case in the Hebrew is expressed by the article with the nominative. The Greek word has been appended to the Chaldaic, probably to explain it,

[a] They did all things, impelled by the fear of punishment; But spiritual men by desire and affection.

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16. The Apostle says that the Divine Spirit [illegible] witness to the human. The chief question [illegible] according to the Apostle's opinion, does this [illegible] The Socinians, Limborch and others [illegible] that the gospel is meant, that having been [illegible] by the Divine Spirit. But this it cannot [illegible] the divine πνεῦμα here, cannot well be taken [illegible] other than that mentioned, ver. 15, as inwardly [illegible] in man. Now, as in that sense there is [illegible] to the new and divine πνεῦμα, the peculiar [illegible] filling our hearts with so childlike a love [illegible] God, that in fulness of confidence we ad- [illegible] to him, it would appear that it is just [illegible] of love within us, that the divine wit- [illegible] In 1 John v. 10, likewise, we read,

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"He that believeth on the Son of God, hath the witness in himself." It follows then, that as that love, that Godward striving of the heart, manifests itself in prayer, which is hence so beautifully termed by Claudius the secret (wellenschlagen) *billowing* of the heart, the majority of the ecclesiastical fathers, as for instance Œcumenius, Ambrose and others are correct, when, in the very impulse of prayer, they recognize the testimony of the Holy Spirit. So also Calvin: Itaque non abs re Paulus nos ad hoc examen revocans, tunc demum constare ostendit, quam serio quisque credat, ubi se precibus exercent, qui gratiæ promissionem amplexi sunt. Atque hic egregie refutantur nugæ illæ sophistarum de morali conjectura, quæ nihil aliud est quam animi incertitudo et anxietas, imo potius vacillatio.

συμμαρτυρεῖ τῷ πνεύματι ἡμῶν. The compound verb, like others of the kind, as for instance *συναντιλαμβάνεσθαι*, and like *συμμαρτυρεῖν* itself, in Rom. ii. 15; ix. 1, may, doubtless, have the sense of the simple one, which the Vulgate, and following that, Luther gave it. But here the proper meaning of the compound would not be unappropriate. Calvin: Neque enim sponte mens nostra, nisi præeunte Spiritus testimonio, hanc nobis fidem dictaret. Erasmus: Neque quidquam vetat ut dicamus mutuam charitatem inter Deum et hominem, cum charitas sit Dei donum; ita mutuum esse testimonium inter Spiritum Dei et nostrum non quod noster Spiritus confirmet Deum, sed quod sibi testis est. Chrysostom: *οὐδὲ γὰρ βασιλέως χειροτονησαντός τινα, καὶ ἀνακηρύττοντος τὴν τιμὴν*

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παρὰ πᾶσι, τολμήσειεν ἄν τις τῶν ὑπηκόων ἀντειπεῖν.[a] Our spirit *concludes* that we are the children of God. His Spirit impresses the *seal* upon that conclusion. Compare on the subject of the testimony, of which Paul speaks, Buddei Inst. Dogm. p. 1349, and Spener Cons. Theol. Lat. P. III. p. 831.

The Rabbins likewise speak of an inward witness of the Spirit, which, in one passage, resembles that here mentioned by the Apostle. We read in the commentary Siphre, (Schoettgen): Hac ratione redemisti nos, ut, si peccemus, tu statim propitius nobis sis, *et Spiritus Sanctus dicat omni tempore*, quod si sic fecerimus, remissus nobis sit reatus sanguinis. In a style of superlative excellence, does the Jew Philo, also speak of this blissful revelation of God within, l. II. Alleg. p. 92, ed. Fr. In general, however, it may be affirmed, that the more profound thinkers of all climes have been alive to something like this voice of God in the heart of man, and conscious of moments, in which something appears and stirs in the inmost recesses of our being, manifesting itself to be of a far higher source than ourselves. Who is not acquainted with the noble passage in the letters of Plato, preserved in Origen, c. Celsum, l. VI. c. 3? Μηδαμῶς ἐστι ῥητὸν τὸ πρωτόν ἀγαθόν, ἀλλ' ἐκ πολλῆς συνουσίας ἐγγιγνόμενον, καὶ ἐξαίφνης οἷον ἀπὸ πυρὸς πηδῆσαν.[b] Who has not heard of the φωνή of the son

[a] Were a king to prefer an individual, and to publish to all the honour he had conferred, would any of his subjects dare to gainsay him.

[b] The prime good is in no wise to be described in words,

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of Sophroniscus, which he himself calls θεῖόν τι καὶ δαιμόνιον! Still oftener do the more profound men of eastern climes notice this manifestation of God in the heart. Suffice it to quote one from innumerable passages. Dschelaleddin Rumi, the author of the Methnewi, exclaims at the opening of the poem:

Now from the body's thraldom broke the spirit daringly,
Ha! 'Tis the *scent of Joseph's robe*,[a] I feel approaching nigh!

Among moderns, compare the profound Francis Hemsterhuys, Sur l'Homme et ses Rapports, Œuvres Phil. T. I. p. 208. Ceux qui sont assez malheureux pour n'avoir jamais eu de telles sensations, soit par la foiblesse naturelle de l'organe, soit pour ne l'avoir jamais cultivé, ne me comprendront pas. It needs not be added, moreover, that that testimony of *childship* should not be explained to be identical with God's speaking as here mentioned. The analogies adduced are for the sake of those, who, surrounding with a magic circle the desolate waste of man's misery, would make him a secluded solitary, born although he was for fellowship with God, whose nature he partakes.

but arises within us from much intercourse, and as if starting suddenly from fire.

[a] The symbol of Deity.

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PART III.

THE CHILDSHIP OF BELIEVERS GIVES THEM ALSO THE RIGHT TO A BLESSED ETERNITY. V. 17—24.

V. 17. Ὁρᾶς πῶς φιλονεικεῖ ἐγγὺς ἡμᾶς ἀγαγεῖν τοῦ δεσπότου; ἐπειδὴ γὰρ οὐ πάντα τὰ τέκνα κληρονόμοι, δείκνυσιν, ὅτι ἡμεῖς καὶ τέκνα, καὶ κληρονόμοι. ἐπεὶ δὲ οὐ πάντες κληρονόμοι, μεγάλων εἰσὶ κληρονόμοι πραγμάτων, δείκνυσιν ὅτι καὶ τοῦτο ἔχομεν, κληρονόμοι ὄντες Θεοῦ. πάλιν ἐπειδὴ κληρονόμον μὲν εἶναι συμβαίνει Θεοῦ, οὐ πάντως δὲ τῷ μονογενεῖ συγκληρονόμον, δείκνυσιν ἡμᾶς καὶ τοῦτο ἔχοντας. καὶ σκόπει σοφίαν. τὰ γὰρ λυπηρὰ συστείλας, ἡνίκα ἔλεγε, τί πείσονται οἱ κατὰ σάρκα ζῶντες, ὅτι μέλλουσιν ἀποθνήσκειν, ἐπειδὴ τῶν χρηστοτέρων ἥψατο, εἰς εὐρυχωρίαν πολλὴν ἐξάγει τὸν λόγον.[a]

κληρονόμος, *possessor*. Grotius; Sententia est conveniens non tantum Israelitico, Num. xxvii, sed etiam Gentium juri. Man comes to have part with God,

[a] See you how he strives to bring us near to the Lord? For inasmuch as not all children are heirs, he shews that we are both children and heirs. And forasmuch as all heirs do not inherit great possessions, he shews that this advantage is ours, we being heirs of God. Moreover, since it has fallen to some to be an heir of God, but not to be altogether a co-heir with the only begotten, he shews that we possess this privilege also. And mark his wisdom. Compressing what was grievous when he said, What shall they suffer who live according to the flesh,—that they are destined to die; here, when he touches the more favourable views, he extends the discourse into much amplitude.

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to be an heir of God, when he permits himself to be filled with the divine riches, communicating to him truth, holiness and bliss. 1 Cor. xv. 24.

συγκληρονόμοι Χριστοῦ. Paul's first object in adding this, is to make manifest the dignity of the Christian bliss, inasmuch as it may well be supposed, that that must needs be a glorious possession which is shared with Christ himself. He, at the same time, however, takes occasion from this expression, as he is always wont to do in speaking of the glory that awaits Christians, not to leave untouched the afflictions they suffer in the present life. Just as he had before conjoined these two at chap. v. 3. Christ is here represented in his holy human nature, in virtue whereof he is the first born, that is the most distinguished, among the citizens of the new commonwealth of God, and wherein—that he might be a pattern in all things to his brethren—he first attained his glorification through humiliation and sufferings. Phil. ii. 8, 9. Heb. v. 7, 8, 9. 2 Tim. ii. 11, 12. It must here also be kept in mind, that according to the doctrine of the New Testament, believers in as far as they have been received into the fellowship of Christ's life, follow him in all the stages of his being. Compare what is said upon *συζῆν*, c. vi. 8. Calov: Passiones non sunt causæ meritoriæ, sed modus vel ordo, quem Deus in hominibus ad eternam hæreditatem admittendis constituit et observat. Causa enim unica constituta est *υἱοθεσία*.

V. 18. It here strikes the Apostle how little the present apparent condition of Christians corresponds with what they shall hereafter be. Chrysostom:

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ὅρα πῶς ὁμοῦ καταστέλλει καὶ ἐπαίρει τὸ φρόνημα τῶν ἀγωνιζομένων. ὅταν γὰρ δείξῃ μείζονα τὰ ἔπαθλα τῶν πόνων, καὶ προτρέπει μειζόνως, καὶ οὐκ ἀφίησι μέγα φρονεῖν, ἅτε νικωμένους τῇ τῶν στεφάνων ἀντιδόσει.[a]

λογίζομαι. Vulgate, *existimo*, which Erasmus justly considers feeble. He puts *reputo*, and says: Agit Paulus de consideratione eorum quæ credit, per quam veluti rationem subducit. It were best to make it *reor* or *persuasum mihi est*. Compare iii. 28. When expressed by a Paul, who, according to 2 Cor. xi. 23, had been ἐν κόποις περισσοτέρως ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις, and who consequently was well acquainted with the παθήματα of a disciple, such a persuasion as this has a double weight. He expresses himself to the same effect, at 2 Cor. iv. 17. In the Talmudic Tr. Pirke Aboth, c. 4, §. 17, we read, "R. Jacob said: One hour's refreshment in the world to come, is better than the whole of life on this side the grave." Bernhard, De Convers. ad Cler. c. 30: Non sunt condignæ passiones hujus temporis ad præteritam culpam, quæ remittitur, ad præsentem consolationis gratiam, quæ immittitur, ad futuram gloriam quæ promittitur nobis.

πρὸς τὴν μέλλουσαν δόξαν. The preposition πρός with an accusative is comparative particle. Μέλλου-

[a] Mark how he, at the same time, depresses and raises the spirits of those engaged in the struggle. For when he shews that greater are the rewards than the toils, it is more an exhortation, whereby he prohibits us to be uplifted in mind, seeing we are overcome in the recompense of crowns which we receive.

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σα ἀποκαλυφθῆναι. In joyful exultation the Apostle conceives its commencement at hand. Before the foundation of the world this glory was appointed for the disciples of the Lord, Matt. xxv. 34. Here upon earth, however, it is still hidden in God, Col. iii. 3, and will only be revealed beyond the grave, 1 John iii. 2.

V. 19. The Apostle now paints the greatness of that glory. It occurs to his mind, how even the glorifying of the irrational creation is dependent upon that of Christians. The development of this thought, he connects with a γάρ, inasmuch as supposing the glorification of the faithful to reflect its splendour upon the inanimate creation, this infers that believers have to expect an unspeakably great manifestation of divine grace in themselves. In this way did even Chrysostom state the connection: Θάῤῥει τοίνυν ὑπὲρ αὐτῆς, (τῆς μελλούσης δόξης), παρεσκεύασται γὰρ ἤδη τοὺς σοὺς ἀναμένουσα πόνους. εἰ δὲ τὸ μέλλειν σε λυπεῖ, αὐτὸ μὲν οὖν εὐφραινέτω σε τοῦτο, τῷ γὰρ μεγάλη τις εἶναι, καὶ ἄφραστος, καὶ τὴν παροῦσαν ὑπερβαίνειν κατάστασιν, ἐκεῖ τεταμίευται....ἐπαίρων δὲ καὶ ἐτέρως τὴν ἀκροατὴν, καὶ ἀπὸ τῆς κτίσεως ἐξογκοῖ τὸν λόγον, δύο κατασκευάζων διὰ τῶν λεχθήσεσθαι μελλόντων, καὶ ὑπεροψιάν τῶν παρόντων, καὶ ἐπιθυμίαν τῶν μελλόντων, καὶ τρίτον μετὰ τούτων, μᾶλλον δὲ πρῶτον, τὸ δεῖξαι πῶς περισπούδαστον τῷ Θεῷ τὸ τῶν ἀνθρώπων γένος ἐστί, καὶ ἐν ὅσῃ τὴν φύσιν τῆν ἡμετέραν ἄγει τιμῇ [a] The whole of

[a] Be confident then, with respect to it, for it is already prepared and awaits your toils. If, however, you lament that it is future, let this very circumstance give you joy. For just because it is something great and ineffable, and surpassing the

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world, until the day breaks, and the morning star arises, and the mystery, *Christ in us*, is brought to completion. Chrysostom: Οὗτος γὰρ παλίν πολλῷ τοῦ προτέρου μείζων ὁ στέφανος· διὸ οὐδὲ ἁπλῶς εἶπεν, ὅσοι γὰρ πνεύματι Θεοῦ ζῶσιν, ἀλλ', ὅσοι πνεύματι Θεοῦ ἄγονται, δεικνὺς ὅτι οὕτω βούλεται αὐτὸ κύριον εἶναι τῆς ἡμετέρας ζωῆς, ὡς τὸν κυβερνήτην τοῦ πλοίου, καὶ τὸν ἡνίοχον τοῦ ζεύγους τῶν ἵππων.[a]

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and the reason for preferring the Chaldaic for the paternal name, is that it sounds more child-like; for there is but little probability in the opinion of Selden that the Talmudic passage from the Gemarah, is here to be applied, Berachoth, fol. 16, where we read that among the Hebrews, man-servants and maids were not permitted to call the master אבא, but only אב. Origen and Ambrose expound as we have done. On the other hand, Theodoret holds that the double position of the name is intended to imitate the repetition of it, which is common with children. And Augustine, whom even the sagacious Calvin follows, goes so far as to imagine, that being given in two languages, expresses that both Jews and heathens would enjoy the privilege. There are two more passages in which the ἀββᾶ is found along with the ὁ πατήρ, Mark xiv. 36. Gal. iv. 6.

V. 16. The Apostle says that the Divine Spirit beareth witness to the human. The chief question is, how, according to the Apostle's opinion, does this take place? The Socinians, Limborch and others suppose that the gospel is meant, that having been inspired by the Divine Spirit. But this it cannot be. For the divine πνεῦμα here, cannot well be taken for any other than that mentioned, ver. 15, as inwardly reigning in man. Now, as in that sense there is ascribed to the new and divine πνεῦμα, the peculiar virtue of filling our hearts with so childlike a love towards God, that in fulness of confidence we address ourselves to him, it would appear that it is just in this reign of love within us, that the divine witness consists. In 1 John v. 10, likewise, we read,

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"He that believeth on the Son of God, hath the witness in himself." It follows then, that as that love, that Godward striving of the heart, manifests itself in prayer, which is hence so beautifully termed by Claudius the secret (wellenschlagen) *billowing* of the heart, the majority of the ecclesiastical fathers, as for instance Œcumenius, Ambrose and others are correct, when, in the very impulse of prayer, they recognize the testimony of the Holy Spirit. So also Calvin: Itaque non abs re Paulus nos ad hoc examen revocans, tunc demum constare ostendit, quam serio quisque credat, ubi se precibus exercent, qui gratiæ promissionem amplexi sunt. Atque hic egregie refutantur nugæ illæ sophistarum de morali conjectura, quæ nihil aliud est quam animi incertitudo et anxietas, imo potius vacillatio.

συμμαρτυρεῖ τῷ πνεύματι ἡμῶν. The compound verb, like others of the kind, as for instance *συναντιλαμβάνεσθαι*, and like *συμμαρτυρεῖν* itself, in Rom. ii. 15; ix. 1, may, doubtless, have the sense of the simple one, which the Vulgate, and following that, Luther gave it. But here the proper meaning of the compound would not be unappropriate. Calvin: Neque enim sponte mens nostra, nisi præeunte Spiritus testimonio, hanc nobis fidem dictaret. Erasmus: Neque quidquam vetat ut dicamus mutuam charitatem inter Deum et hominem, cum charitas sit Dei donum; ita mutuum esse testimonium inter Spiritum Dei et nostrum non quod noster Spiritus confirmet Deum, sed quod sibi testis est. Chrysostom: *οὐδὲ γὰρ βασιλέως χειροτονησαντός τινα, καὶ ἀνακηρύττοντος τὴν τιμὴν*

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παρὰ πᾶσι, τολμήσειεν ἄν τις τῶν ὑπηκόων ἀντειπεῖν.[a] Our spirit *concludes* that we are the children of God. His Spirit impresses the *seal* upon that conclusion. Compare on the subject of the testimony, of which Paul speaks, Buddei Inst. Dogm. p. 1349, and Spener Cons. Theol. Lat. P. III. p. 831.

The Rabbins likewise speak of an inward witness of the Spirit, which, in one passage, resembles that here mentioned by the Apostle. We read in the commentary Siphre, (Schoettgen): Hac ratione redemisti nos, ut, si peccemus, tu statim propitius nobis sis, *et Spiritus Sanctus dicat omni tempore*, quod si sic fecerimus, remissus nobis sit reatus sanguinis. In a style of superlative excellence, does the Jew Philo, also speak of this blissful revelation of God within, l. II. Alleg. p. 92, ed. Fr. In general, however, it may be affirmed, that the more profound thinkers of all climes have been alive to something like this voice of God in the heart of man, and conscious of moments, in which something appears and stirs in the inmost recesses of our being, manifesting itself to be of a far higher source than ourselves. Who is not acquainted with the noble passage in the letters of Plato, preserved in Origen, c. Celsum, l. VI. c. 3? Μηδαμῶς ἐστι ῥητὸν τὸ πρωτόν ἀγαθόν, ἀλλ' ἐκ πολλῆς συνουσίας ἐγγιγνόμενον, καὶ ἐξαίφνης οἷον ἀπὸ πυρὸς πηδῆσαν.[b] Who has not heard of the φωνή of the son

[a] Were a king to prefer an individual, and to publish to all the honour he had conferred, would any of his subjects dare to gainsay him.

[b] The prime good is in no wise to be described in words,

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of Sophroniscus, which he himself calls θεῖόν τι καὶ δαιμόνιον! Still oftener do the more profound men of eastern climes notice this manifestation of God in the heart. Suffice it to quote one from innumerable passages. Dschelaleddin Rumi, the author of the Methnewi, exclaims at the opening of the poem:

Now from the body's thraldom broke the spirit daringly,
Ha! 'Tis the *scent of Joseph's robe*,[a] I feel approaching nigh!

Among moderns, compare the profound Francis Hemsterhuys, Sur l'Homme et ses Rapports, Œuvres Phil. T. I. p. 208. Ceux qui sont assez malheureux pour n'avoir jamais eu de telles sensations, soit par la foiblesse naturelle de l'organe, soit pour ne l'avoir jamais cultivé, ne me comprendront pas. It needs not be added, moreover, that that testimony of *childship* should not be explained to be identical with God's speaking as here mentioned. The analogies adduced are for the sake of those, who, surrounding with a magic circle the desolate waste of man's misery, would make him a secluded solitary, born although he was for fellowship with God, whose nature he partakes.

but arises within us from much intercourse, and as if starting suddenly from fire.

[a] The symbol of Deity.

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PART III.

THE CHILDSHIP OF BELIEVERS GIVES THEM ALSO THE RIGHT TO A BLESSED ETERNITY. V. 17—24.

V. 17. Ὁρᾷς πῶς φιλονεικεῖ ἐγγὺς ἡμᾶς ἀγαγεῖν τοῦ δεσπότου; ἐπειδὴ γὰρ οὐ πάντα τὰ τέκνα κληρονόμοι, δείκνυσιν, ὅτι ἡμεῖς καὶ τέκνα, καὶ κληρονόμοι. ἐπεὶ δὲ οὐ πάντες κληρονόμοι, μεγάλων εἰσὶ κληρονόμοι πραγμάτων, δείκνυσιν ὅτι καὶ τοῦτο ἔχομεν, κληρονόμοι ὄντες Θεοῦ. πάλιν ἐπειδὴ κληρονόμον μὲν εἶναι συμβαίνει Θεοῦ, οὐ πάντως δὲ τῷ μονογενεῖ συγκληρονόμον, δείκνυσιν ἡμᾶς καὶ τοῦτο ἔχοντας. καὶ σκόπει σοφίαν. τὰ γὰρ λυπηρὰ συστείλας, ἡνίκα ἔλεγε, τί πείσονται οἱ κατὰ σάρκα ζῶντες, ὅτι μέλλουσιν ἀποθνήσκειν, ἐπειδὴ τῶν χρηστοτέρων ἤψατο, εἰς εὐρυχωρίαν πολλὴν ἐξάγει τὸν λόγον.[a]

κληρονόμος, *possessor*. Grotius; Sententia est conveniens non tantum Israelitico, Num. xxvii, sed etiam Gentium juri. Man comes to have part with God,

[a] See you how he strives to bring us near to the Lord? For inasmuch as not all children are heirs, he shews that we are both children and heirs. And forasmuch as all heirs do not inherit great possessions, he shews that this advantage is ours, we being heirs of God. Moreover, since it has fallen to some to be an heir of God, but not to be altogether a co-heir with the only begotten, he shews that we possess this privilege also. And mark his wisdom. Compressing what was grievous when he said, What shall they suffer who live according to the flesh,—that they are destined to die; here, when he touches the more favourable views, he extends the discourse into much amplitude.

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to be an heir of God, when he permits himself to be filled with the divine riches, communicating to him truth, holiness and bliss. 1 Cor. xv. 24.

συγκληρονόμοι Χριστοῦ. Paul's first object in adding this, is to make manifest the dignity of the Christian bliss, inasmuch as it may well be supposed, that that must needs be a glorious possession which is shared with Christ himself. He, at the same time, however, takes occasion from this expression, as he is always wont to do in speaking of the glory that awaits Christians, not to leave untouched the afflictions they suffer in the present life. Just as he had before conjoined these two at chap. v. 3. Christ is here represented in his holy human nature, in virtue whereof he is the first born, that is the most distinguished, among the citizens of the new commonwealth of God, and wherein—that he might be a pattern in all things to his brethren—he first attained his glorification through humiliation and sufferings. Phil. ii. 8, 9. Heb. v. 7, 8, 9. 2 Tim. ii. 11, 12. It must here also be kept in mind, that according to the doctrine of the New Testament, believers in as far as they have been received into the fellowship of Christ's life, follow him in all the stages of his being. Compare what is said upon *συζῆν*, c. vi. 8. Calov: Passiones non sunt causæ meritoriæ, sed modus vel ordo, quem Deus in hominibus ad eternam hæreditatem admittendis constituit et observat. Causa enim unica constituta est *υἱοθεσία*.

V. 18. It here strikes the Apostle how little the present apparent condition of Christians corresponds with what they shall hereafter be. Chrysostom:

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ὅρα πῶς ὁμοῦ καταστέλλει καὶ ἐπαίρει τὸ φρόνημα τῶν ἀγωνιζομένων. ὅταν γὰρ δείξῃ μείζονα τὰ ἔπαθλα τῶν πόνων, καὶ προτρέπει μειζόνως, καὶ οὐκ ἀφίησι μέγα φρονεῖν, ἅτε νικωμένους τῇ τῶν στεφάνων ἀντιδόσει.[a]

λογίζομαι. Vulgate, *existimo*, which Erasmus justly considers feeble. He puts *reputo*, and says: Agit Paulus de consideratione eorum quæ credit, per quam veluti rationem subducit. It were best to make it *reor* or *persuasum mihi est*. Compare iii. 28. When expressed by a Paul, who, according to 2 Cor. xi. 23, had been ἐν κόποις περισσοτέρως ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις, and who consequently was well acquainted with the παθήματα of a disciple, such a persuasion as this has a double weight. He expresses himself to the same effect, at 2 Cor. iv. 17. In the Talmudic Tr. Pirke Aboth, c. 4, §. 17, we read, "R. Jacob said: One hour's refreshment in the world to come, is better than the whole of life on this side the grave." Bernhard, De Convers. ad Cler. c. 30: Non sunt condignæ passiones hujus temporis ad præteritam culpam, quæ remittitur, ad præsentem consolationis gratiam, quæ immittitur, ad futuram gloriam quæ promittitur nobis.

πρὸς τὴν μέλλουσαν δόξαν. The preposition πρός with an accusative is comparative particle. Μέλλου-

[a] Mark how he, at the same time, depresses and raises the spirits of those engaged in the struggle. For when he shews that greater are the rewards than the toils, it is more an exhortation, whereby he prohibits us to be uplifted in mind, seeing we are overcome in the recompense of crowns which we receive.

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σα ἀποκαλυφθῆναι. In joyful exultation the Apostle conceives its commencement at hand. Before the foundation of the world this glory was appointed for the disciples of the Lord, Matt. xxv. 34. Here upon earth, however, it is still hidden in God, Col. iii. 3, and will only be revealed beyond the grave, 1 John iii. 2.

V. 19. The Apostle now paints the greatness of that glory. It occurs to his mind, how even the glorifying of the irrational creation is dependent upon that of Christians. The development of this thought, he connects with a γάρ, inasmuch as supposing the glorification of the faithful to reflect its splendour upon the inanimate creation, this infers that believers have to expect an unspeakably great manifestation of divine grace in themselves. In this way did even Chrysostom state the connection: Θάῤῥει τοίνυν ὑπὲρ αὐτῆς, (τῆς μελλούσης δόξης), παρεσκεύασται γὰρ ἤδη τοὺς σοὺς ἀναμένουσα πόνους. εἰ δὲ τὸ μέλλειν σε λυπεῖ, αὐτὸ μὲν οὖν εὐφραινέτω σε τούτο, τῷ γὰρ μεγάλη τις εἶναι, καὶ ἄφραστος, καὶ τὴν παροῦσαν ὑπερβαίνειν κατάστασιν, ἐκεῖ τεταμίευται....ἐπαίρων δὲ καὶ ἐτέρως τὴν ἀκροατὴν, καὶ ἀπὸ τῆς κτίσεως ἐξογκοῖ τὸν λόγον, δύο κατασκευάζων διὰ τῶν λεχθήσεσθαι μελλόντων, καὶ ὑπερο-ψιάν τῶν παρόντων, καὶ ἐπιθυμίαν τῶν μελλόντων, καὶ τρίτον μετὰ τούτων, μᾶλλον δὲ πρῶτον, τὸ δεῖξαι πῶς περισπούδαστον τῷ Θεῷ τὸ τῶν ἀνθρώπων γένος ἐστί, καὶ ἐν ὅσῃ τὴν φύσιν τῆν ἡμετέραν ἄγει τιμῇ [a] The whole of

[a] Be confident then, with respect to it, for it is already prepared and awaits your toils. If, however, you lament that it is future, let this very circumstance give you joy. For just because it is something great and ineffable, and surpassing the

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this section to the 24th verse is very variously understood by expositors, according as they interpret the word κτίσις. We may separate into two classes the manifold meanings which have been given to it. Standing as *abstr. pro concr.* for κτίσματα, it may be understood either of the *rational* or of the *irrational* creation. The first class of interpreters fall again into subdivisions. We pass by the dreams of those who, under κτίσις, will have the *Angels*, or the *Spirits in the Stars* understood, nay even *Adam* and *Eve*, (see Pelag. ad h. l.) and shall only take into consideration their views, who think that by κτίσις is meant either a portion of the human race, some say *Christians in general*, others *heathen converts in particular*, or the human race at large, especially *the heathen* in contrast with Christians. The word signifies *regenerated Christians*, according to the opinion of Gregory the Great, of Lyra, Socinus, Limborch, Schoettgen and others. But even the usus loquendi refutes this assertion, inasmuch as without the addition of καινή, Christians are never called κτίσις, (Eph. ii. 10; James i. 18, prove nothing,) which designation indeed, if used absolutely, would have no meaning at all. It is further to be

present state of things, is it there kept in custody.——And in another way, stirring up the listener, he even amplifies his discourse from the creation, preparing to effect by what is to be said, a double object, disdain of things present, and desire of things to come. Along with these he has a third in view, or rather a primary one, which is to shew how much the human race is cared for by the Almighty, and in how great honour he holds our nature.

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observed, that at verse 19, the *υἱοὶ τοῦ Θεοῦ*, are expressly distinguished from the *κτίσις*, and even supposing we were here to sustain the solution, which Augustine proposes, Quæst. LXVII. viz. that by a Hebraism, instead of the pronoun being put, the noun is repeated, still this cannot at all be sustained at verse 21, where the *αὐτὴ ἡ κτίσις*, is once more opposed to the *τέκνα τοῦ Θεοῦ*. The *συστενάζει* of verse 22, comes in confirmation, not to mention other grounds.

That the heathen converts to Christianity are meant by *κτίσις*, is the supposition of Clericus and Noesselt, in which case the *αὐτοί* of verse 23 denotes Jewish Christians. This hypothesis is founded upon the circumstance that ברוד, *the creature*, is an expression by which the Rabbins designate the heathen in particular. It may, accordingly, be very suitably applied to heathen converts. Now, even were we to admit that the appellation ברוד was a customary one for the heathen, we should still require to consider the transference of it to Christians inadmissible. It was only in contrast with the Old Testament Theocracy, that the Jews applied to the heathen the names *κτίσις* and *κόσμος*. To the place of the Old Testament Theocracy, succeeded that of the New. Now, the heathen who became Christians, did thereby cease to stand opposed to the Theocracy. Accordingly, as an Apostle would hardly have called the heathen Christians *κόσμος*, just as little could he have called them *κτίσις*. We leave other reasons untouched.

On the other hand, there is much more to recom-

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mend the supposition that κτίσις here designates the human race at large, in contrast with the regenerated Christian. This meaning, viz. *the animated rational creation*, actually belongs to κτίσις, Mark xvi. 15. Col. i. 23. 1 Pet. ii. 13. Among the Rabbins, בריות means *men*, but especially the heathen. Now it might be said, that Paul contemplating, from the Christian point of view, the disorder in all the relations of society, the monstrous spiritual debasement and wretchedness of the Gentile world, supposes among the heathen a feeling of disgust, a sense of the nothingness of the human race (ματαιότης, φθορά); and that he has ascribed to them, along with that, an unconscious longing after a transformation of all things, a redemption. In the first place, however, even supposing such a dull feeling of disgust and sense of the nothingness of life, to have, in point of fact, spread at that time among the heathen, (According to Augustine, De civ. Dei, they complained of the world's *growing old*), it is much to be questioned whether Paul would have represented this as an unconscious longing after the Christian glorification, considering how much the feeling was destitute of a moral basis. Furthermore, the Apostle announces for this κτίσις, a participation in the glory awaiting Christians; to the Gentile κόσμος, however, as such, no part in the βασιλεία τοῦ Χριστοῦ could be promised. In fine, according to this exposition, the words ματαιότης and δουλεία τῆς φθορᾶς, can only be applied forcibly to the heathen, whereas they are perfectly natural, provided we understand κτίσις to mean the irrational part of existence. This explanation has been de-

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fended by Augustine, Prop. 53, Hammond, Lightfoot, Locke, Semler, Rosenmüller, Ammon, Usteri and others.

We now then proceed to the second class of expositions, according to which by κτίσις, is understood the irrational creation, wherein some include the brutes, others do not. Here too we pass over several as altogether groundless, that of Heumann for instance, which was likewise adopted by Sadoletus, and which makes κτίσις signify the bodies of Christians one day to be renovated. That the word does mean the *whole inanimate creation* (whether the stars, and whether the brutes are included, it is impossible to determine, although this may be supposed, at least in respect to the latter), may be demonstrated both from the very words of Paul, and also from the tenor of the Jewish, as well as of the Christian creed. The opinion may be inferred with a very high degree of probability from the words of Paul, partly because κτίσις standing absolutely, does usually mean *the inanimate creation*, partly seeing that αὐτὴ ἡ κτίσις seems to intimate a descending from the more to the less noble, partly because we have afterwards, ver. 22, πᾶσα ἡ κτίσις, and, in fine, partly because to the inanimate creation, the predicates ματαιότης and δουλεία τῆς φθορᾶς are perfectly applicable. It is furthermore to be observed, that the supposition of a future glorification of the visible world is not merely a thing which *can* be concluded abstractly as involved in Judaism and Christianity, but that the tenet may be established as having actually belonged to their systems of doctrine. (To the analogy of the religious tenets of the Jews

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upon the point in question, and to its importance for the exposition of Paul's declaration, the attention was first directed by Lakemacher, Bibl. Bremensis, Classis vii. who did not, however, adduce the authorities.)

The original account by Moses, Gen. iii. 17, 18, seems to contain an intimation that sin, which, in every case, brought along with it θάνατος, does also stand in causal connection with the enslaved state of nature. From this alone, it might be inferred that Paul expected the abolition of the θάνατος in inanimate nature as a consequence of the abolition of the ἁμαρτία and the θάνατος in man. Est arcana, says Clericus, quædam cognatio et consensus, quem habent cum homine res universae. In this case, there would be a gradation. The Spirit of Christ, which, according to James i. 25, is a νόμος ἐλευθερίας, and according to Paul, a νόμος τῆς ζωῆς, diffuses its sanctifying and emancipating influence, from the ἕως ἄνθρωπος where it began to operate, outward, first upon the θνητὰ σώματα (ver. 11), and then universally over the inanimate creation. Highly beautiful is the remark of Chrysostom: Καθάπερ γὰρ τιθήνη παιδίον τρέφουσα βασιλικόν, ἐπὶ τῆς ἀρχῆς ἐκείνου γινομένου τῆς πατρικῆς, καὶ αὐτὴ συναπολαύει τῶν ἀγαθῶν, οὕτω καὶ ἡ κτίσις.[a] It is this idea which is expressed in many prophetical descriptions of the period of the Messias (Is. xi. 5; lxv. 25.) Such descriptions are neither to be interpreted altogether outwardly, nor yet altogether inwardly.

[a] Like as the nurse who has reared the child of a king, enjoys the benefit along with him, upon his succeeding to his paternal dominion;—so is it with the creation.

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Much more does the prophet combine the ideas by which both the external and the internal glory of the Messias' kingdom is disclosed, and delivers these in several suitable images, the idea of which, so far as it respects what is inward, passed into fulfilment at the appearance upon earth of the inward kingdom of God; and, in so far as respects what is outward, shall pass into fulfilment when, at Christ's second coming, the inward kingdom of God shall be outwardly revealed. The same is the case with what the Zend-Avesta, in like images, says respecting the glorification of the spiritual and material world at the end of time. (Zend-Avesta, Th. ii. s. 307.) These Old Testament ideas were, at an after period, extended by the Jewish Theologians, and thence arose the dogma of the חדוש עולם, *the renovation of the world* at the advent (the return) of the Messias. Abarb. on Is. liii. calls it חדוש חשני. So is it said in the book, Emek Hammelech, Bl. 121. Sp. 3. "In the days of the Messias, the Blessed One shall renew the world, (יחדש עולם) and the place of hell itself shall be purged and consecrated." Now, in their tenet of the renovation of the world, the Rabbins likewise taught the glorification of the lifeless creation. To this effect is the passage from Bereschith Rabba, Bl. 11. Sp. 3, which we before quoted in an abridged form, at ch. v. ver. 14, "R. Berachja said, in the name of R. Samuelis, Though all things were created perfect, they nevertheless became corrupt when the first man sinned, nor will they return to their right condition, until Pherez (the Messias) comes, as is written (Ruth iv. 18.) אלה תולדות פרץ. Here the word תולדות is written *plene* with the waw, because there are six things (waw, as a number, denotes

six,) which shall return to their primeval state, the beauty of man, his life, the length of his stature, the *fruits of the earth*, the *fruits of the trees*, and the *lights of heaven*." R. Bechai in Schülchan Orba, Bl. 9. Sp. 4. "In those days shall the whole creation be changed for the better, and return to her perfection and purity, as she was in the time of the first man, before he sinned." Coarser delineations of this idea of the glorification of the world may be found in Corodi, Geschichte des Chiliasmus, B. I. s. 368. Eisenmenger, Entdecktes Judenthum, Th. II. s. 826.

The passage in Philo is analogous, where he describes how all nature ἀσθένειαν ἐνδέχεται and κάμνει, De Cherub. p. 123, and how ἐξημερωθέντων τῶν κατὰ διάνοιαν καὶ τὰ ζῶα ἡμερωθήσεται, De prœm. et pœn. p. 924, where he adds: τότε καὶ σκορπίων γένη καὶ ὄφεων ἄπρακτον ἕξει τὸ ἴον. In the sayings of Christ we find nothing about this glorifying of the inanimate creation. True, that with reference to the period of the glorification of God's inward kingdom, at the place where he figuratively applies to his second appearing certain phrases in common use among Jewish theologians, as referring to the Messias' kingdom, he employs the word παλιγγενεσία, Matt. xix. 28, which perfectly corresponds with the חדוש חעולם of the Rabbins, according to which the Syriac translator, at that passage, renders "new world." In the Rabbinical use, however, that word included the whole extent of the renovation, which was to take place at the era of the Messias, and inasmuch as Christ had no occasion in the saying quoted, to limit the phrase, παλιγγενεσία would seem to have a meaning no less general than חדוש עולם. It may certainly be affirmed, however, that the name παλιγ-

γενεσία, like the חדוש עולם, by no means excludes the glorification of the inanimate creation, as little as the perfectly analogous name ἀποκατάστασις πάντων, Acts iii. 21. The glorification of the visible creation is more precisely declared in Rev. xxi. 1, although we must there keep in view that it is a prophetical vision which is described; and with yet greater precision do we find the transformation of the material world mentioned in 2 Pet. iii. 7—12, where we must doubtless hold, what Usteri says, p. 174, that the conception of a transference of the perfected βασιλεία τοῦ Χριστοῦ into the heavens is, properly speaking, modern, seeing that, according to Paul, and especially the Apocalypse, the seat of the kingdom of God is the earth, inasmuch as that likewise participates in the general renovation. Now this is moreover the view which has been adopted by the greatest number, and the most ancient of the expositors, Chrysostom, Theodoret, Jerome ad Eph. iv. 3. Ies. xxx. 36, Augustine de civ. Dei, l. xx. c. 14, 17, 18, Ambrose, Luther, Koppe and many others. See upon the point, as upon the whole section, the learned Dissertation of J. Marck, Exercit. xviii. in Sylloge Dissert. ad N. T. Rotterd. 1721. Bucer likewise has an admirable commentary upon this section. On the history of the exposition of the passage, compare Flatt, Vorlesungen, S. 241. With his usual naivetè Luther (Sämmtl. Werke, Altenb. Ausg. B. ix. p. 14, 15.) thus speaks, "God will not only make the earth, but also the heavens far fairer than they now are. The present world is his working clothes: hereafter he will put on an Easter and Whitsunday suit." With

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respect to the *How*, nothing certainly can be determined. Here the beautiful saying of Bucer applies: Ista evangelizat tantum, non probat, modis enim omnibus humanum sensum superant. This much, however, we may maintain with Calvin, that in such a glorification, we are not to suppose the abolition of any of the inferior orders of being, but a purification which shall take place upon each, according to its own peculiar nature. (Among philosophers, compare the ideas upon the Fall and Recovery of Creation delivered by Francis Hemsterhuys, in his talented Dialogue, Alexis ou sur l'Age d'or, in the Œuvres Philos. T. II.)

Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως ἀπεκδ. instead of ἡ κτίσις ἀποκαραδοκῦσα ἀπεκδ. There is in this description of Paul, an almost poetical prosopopœia. It ought not, however, to occasion much surprise, when we consider, on the one hand, the lively feeling of the Apostle, and, on the other, how greatly the subject here called for it. As Old Testament analogies, we may compare Is. lv. 12. Ps. xcviii. Baruch iii. 34. Hab. ii. 11. Ez. xxxi. 15. Hunnius: Declarat ipsasmet creaturas inanimatas, si sensu aliquo præditae forent, suæque vanitatis sortem intelligerent, summo desiderio expetituras esse tempus illud.

Several expositors take ἀποκαραδοκία in an emphatic sense. Beza: Exerto capite expectat, (from the etymology of the word as compounded of κάρα and δοκέω), Luther, *Sehnliche erwartung, passionate expectation*, Ernesti, Instit. Interp. N. T. P. I. Chap. II. § 12,[a] cites

[a] See BIBLICAL CABINET, Vol. I. p. 166—7.

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this very explanation as an instance of false emphasis. So likewise Loesner and Krebs. Considering, however, that according to Chrysostom and Suidas, the Etymol. magnum and the usus loquendi, *ἀποκαραδοκία* *may* be emphatic, that the emphasis is here suitable, and that it has accordingly been expressed by the Syriac Interpreter, we may well regard it as amounting to, *looking forward to, waiting for* something.

τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ. The word is descriptive, inasmuch as Christians already possess that glory, though without its being visible. It is the *φανέρωσις ἐν δόξῃ*, Col. iii. 4. 1 John iii. 2. For the act of judgment consists in this, that the members of God's kingdom, who here live under temptations from within and without, and divided and dispersed over the world, shall then be delivered from all strife, and become united in a close and visible fellowship of glory.

V. 20. Statement of the reason of this longing on the part of the inanimate creation. It lies in its *ματαιότης*. This word many have taken up in a false sense. For inasmuch as, according to the analogy of the Hebrew הבל, it denotes idolatry (comp. Acts xiv. 15), it has been supposed, that Paul here means to state how the creatures were compelled to submit to be by man abused to all kinds of sinful purposes, more particularly to idolatrous adoration. So even Tertullian, De corona Militis, c. vi. and so likewise Luther, Marck, Baumgarten and others. But that this application is incorrect, we perceive from even the explanatory *δουλεία τῆς φθορᾶς*, so that Erasmus very pertinently remarks: Ματαιότης sonat frustratio, quod creatura interim non assequatur, quod utcunque con-

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tendit efficere. Verbi causa, dum aliud ex alio propagans, individuis vicissim cadentibus ac renascentibus speciem tuetur ne intercidat, meditatur immortalitatem quandam sed frustra. Chrysostom likewise remarks, Gen. iv. 1, in Nicetae Cat. in Octateuchum, that the propagation of the human race was only introduced after the Fall, as an indemnification for the loss of the immortality possessed before. Theodoret: *Ματαιότητα καλεῖ τὴν φθορὰν....ἐπειδὴ περ τῶν ὅλων ὁ ποιητὴς προεώρα τῆ᾽ Ἀδὰμ τὴν παράβασιν, καὶ τὴν ἐπενεχθησομένην αὐτῷ τοῦ θανάτου ψῆφον. οὐ γὰρ ἦν εἰκὸς, ἐδὲ δίκαιον, τὰ μὲν δι᾽ αὐτὸν γεγεννημένα μεταλαχεῖν ἀφθαρσίας, αὐτὸν δὲ, οὗ χάριν ταῦτα ἐπεποίητο, θνητὸν εἶναι καὶ παθητόν.*[a] Philo, De Mundi opif. p. 33, adduces as the cause of the Fall of Nature, that if she had continued in her plenitude, fallen man would have sunk into haughty indolence. A proud heathen, on the contrary, who was unable to account for the *δουλεία*, and who yet had not modesty enough to believe in "a secret wisdom," dared to utter, as he contemplated the deterioration of nature, the following bold words, Lucr. De Natura Rerum, l. v. ver. 196.

Quod si jam rerum ignorem primordia, quæ sint,
Hoc tamen ex ipsis cœli rationibus ausim
Confirmare, aliisque ex rebus reddere multis,
Nequaquam nobis divinitus esse paratam
Naturam rerum, tanta stat prædita culpa.

[a] He calls corruption, vanity; inasmuch as the Maker of the universe foresaw the transgression of Adam, and the sentence of death that was to be passed upon him. For it was neither right nor just that the things which were made for him should obtain incorruption, but that he for whose sake they were made, should be subject to death and suffering.

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To these words Cicero, De Nat. Deor. l. I. c. 20, gives but a feeble echo.

οὐχ ἑκοῦσα. Bucer: Cum a corruptione natura res omnes abhorreant. There is nothing but seeks to fulfil, and then to rest in, its idea, and hence to be striving after its idea, in a course of continual rise and downfal is contrary to the nature of the creature.

διὰ τὸν ὑποτάξαντα. Hammond and Locke, who understand ματαιότης to mean chiefly idolatry, contend that the ὁ ὑποτάξας is Satan. It would be still more sensible with Jac. Capellus to suppose Adam. It is, however, most natural of all to think of the Lord of the whole creation, of God. Gen. iii. 17.

V. 21. Statement of the condition under which the creation was subjected to the principle of decay. The ὅτι may stand either αἰτιολογικῶς as is held by most, and among these, by Luther, or *objective*, as it is taken by Baumgarten, Koppe, De Wette and others. The latter is the preferable way, "in hope—*that*...." The αὐτή prefixed to κτίσις forms a climax. Chrysostom: Τί ἐστι καὶ αὐτή; οὐχὶ σὺ μόνος, ἀλλὰ καὶ ὁ σὸς ἐστι καταδέεσερον.[a] Alberti and Venema, would forcibly construe the ἐπ' ἐλπίδι with ἀπεκδέχεται ver. 19, so as to make ver. 20, parenthetical.

δουλεία τῆς φθορᾶς. Compare the analogous expression, 2 Pet. ii. 19. The expositors who understood ματαιότης to signify, man's abuse of nature, understand it here likewise in the same sense, Luther on Gal. iii. Calov and others. Gerhard (Loci Theol.

[a] What means *the Creature itself*?—Not only thou, but that which is beneath thee.

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Tom. IV. § 55) takes φθορὰ as directly synonymous with ἄνθρωπος φθαρτός. In Platonic phraseology we should here say: As man will attain to the ὄν, so must also the φαινόμενον of nature regain its image in the ὄν.

εἰς τὴν ἐλευθερίαν τῆς δόξης. The εἰς is by Chrysostom taken ungrammatically, as equivalent to διά governing the accusative, *on account of...*, and by Grotius and Carpzov, with an equal violation of grammar, in the sense of *in*; as if it were ἐν, *in the time of*.... Rather, however, does the εἰς denote the state to which nature will attain. The state of ἐλευθερία for the children of God, will be that in which, consistently with the nature of their being, they shall feel themselves to be blessed in God alone; it will consequently be that for which they were destined, and wherein no disturbing causes, such as sin, evil or death shall interrupt their life. The genitive δόξης, according to the Hebrew idiom, stands for the adjective, *the glorious liberty*. Let us here add Calvin's annotation: Non intelligit consortes ejusdem gloriæ fore creaturas cum *filiis Dei*, sed *suo modo* melioris status fore socias. The creatures will then fill up *their* idea.

V. 22. Summary of what has just been said. The assurance expressed by οἴδαμεν shews, as Bucer justly remarks, that the Jewish Christians, as having once been Jews, and the Heathen Christians whom they instructed, were firmly persuaded of such a close connection of the inanimate creation with man.

συστενάζει καὶ συνωδίνει. The σύν Grotius here refers to the creatures themselves, *they groan altogether*.

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The Syriac, Lösner, Michaelis and others will have it to be destitute of meaning. It is more natural, however, to refer it to the concord in the fates of nature and of man. So Œcumenius, Ambrose and others. The word ὠδίνειν sometimes meaning, in a general way, *to feel pain*, and sometimes more specifically applied to the *pains of parturition*, has certainly this latter special signification here, considering that the fruit of these pains is to be the condition of imperishableness arising out of the perishable. Perhaps, however, there is involved an allusion to the period preceding the age of the Messias, which Jewish theologians distinguished by the name חבלי המשיח, and which, in the New Testament, is likewise termed ὠδῖνες. See Schoettgen, Horæ Talmud. T. II. p. 511.

Ἄχρι τοῦ νῦν. Calvin: Si tot seculis durarunt in suo gemitu Creaturæ, quam inexcusabilis erit nostra mollities vel ignavia, si in brevi umbratilis vitæ curriculo deficimus.

V. 23. The longing after glorification is not merely a groaning on the part of nature, it is the same likewise on ours, notwithstanding that we have already the commencement of such a state within us. As a confirmation of the blessedness which awaits the Christian, Paul had adduced the desire on the part of nature. Having mentioned its groaning, he finds himself led to the acknowledgment, that the subject of redemption must likewise sigh after glory. This accordingly opens up to him an opportunity of speaking upon the relation betwixt the sonship ascribed in faith to the Christian and the vision of it hereafter. The

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transition, from the former to the present verse, ought consequently not to be progressive and ascending, as it is here, but one strictly opposite. That ascending, however, is brought about by its being casually connected with *στενάζει*.

To *οὐ μόνον δὲ*, we have to conceive an *αὐτὴ στενάζει* supplied.

ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες. On this passage, the very learned treatise in Keil is to be consulted, Opusc. T. I. p. 194. By the *αὐτοὶ* some imagine that Paul only is meant, who speaks of himself, they say, in the plural. So Koppe. Others, as Œcumenius, Bucer, Melancthon and Grotius, hold that the Apostles generally, are intended; while most, and that most appositely, refer the word to all *πνευματικοί*, seeing that it holds true of all such that they have received the *ἀπαρχή*. The Apostles, in their humility, uniformly place themselves, as Christians, upon a level with all the rest. Calvin: Accipio de universis fidelibus, qui in hoc mundo guttulis duntaxat Spiritus adspersi. Well also speaks Œcumenius, and after him Clarius, who yet seems to give prominence to the miraculous powers vouchsafed to the Apostles: Tanto magis ingemiscimus nos, quanto nos avidiores ille gustus facit, nam si primitiæ spiritus tam ingentes sunt ut miracula fiant ex sola umbra, qualis erit ipsa perfectio ac plenitudo? Doubtless the word *ἀπαρχὴ* is here quite appositely used by the Apostle, to denote that even here the Christian bears within him, his glory begun. Hence it was not only incorrect, but even unnecessary, for Keuchen to try to shew, that *ἀπαρχὴ* signifies generally *a gift*, which

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would rob the meaning of all its beauty. The inward experiences of the Christian, even in this life, give him a certainty with respect to his glorification hereafter. Hence the term *Earnest*, applied to the πνεῦμα ἅγιον. 2 Cor. i. 22; v. 5. Eph. i. 14.

καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. It is first to be inquired, whether ἡμεῖς αὐτοί is again a heightening or merely a resumption of αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες. In the former case, were that αὐτοὶ to denote Christians in general, here it might mean Paul himself or the Apostles. To Paul it is referred by Turretin, Koppe and others; to the Apostles, by Grotius, Lakemacher and others. Indisputably, however, it is far better to suppose an epanalepsis, for, in the first place, such a climax as is supposed, would elevate the Apostles too far above all other Christians, and that in a point in respect of which they do not distinguish themselves. For we know that precisely in regard of their inward misery and struggles on the one hand, and of their inward consolations upon the other, they stood on a level with the other disciples of the Saviour. Even Paul must needs be satisfied with the grace vouchsafed to him. Moreover, we can here very well explain the epanalepsis, it having a peculiar emphasis. Even the Syriac interpreter adopts it, and after him Erasmus, Luther, Beza and many others. Correct is the observation of Wolf: Gemitus ille non est doloris et molestiæ, nec etiam impatientiæ, multo minus murmuris adversus Deum, sed desiderii et vehementissimi affectus ex dilatâ spe. The ἐν ἑαυτοῖς descriptively marks how the Christian bears this holy de-

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sire in the recesses of his breast, and only reveals it to God. Hence it never can degenerate into carnal impatience. The longer too that the true Christian, amidst all his temptations from without and within, quietly nourishes the flame of desire after heavenly freedom, the more refined does it become, so that, when after a long life of struggles, he obtains a look into eternity, and beholds the heavenly Canaan at hand, there remains one single and sacred longing, purified from every other passion, which allures him over—it is the love of Christ himself.

υἱοθεσίαν ἀπεκδεχόμενοι. It was formerly said that Christians had already received the *υἱοθεσία*. It is the same with this, however, as with all the spiritual good things of believers; the *δικαίωμα*, the *ζωὴ*, the participation in the *βασιλεία τοῦ Χριστοῦ*, are to them a present, and yet likewise a future something. It is offered objectively, the subjective realization is a gradual process. Chrysostom: *Νῦν μὲν γὰρ ἐν ἀδήλῳ τὰ ἡμέτερα ἕστηκεν, ἕως ἐσχάτης ἀναπνοῆς.*[a]

τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. This is an apposition to *υἱοθεσία*, shewing a substantial consequence resulting from the attainment of our childship. Far-fetched are the explanations of *σῶμα* given by Ambrose, who will have it mean the *Christian Church*, and by Boltens, who takes it periphrastically, in the sense of *person*. The only question is, whether the genitive be *gen. subjecti* or *gen. objecti*, whether it be *a deliverance from our body*, or *an elevation of the body*

[a] For now what is ours is concealed until the last breath we draw.

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above the frailty which cleaves to it. The former is supposed by Erasmus, Clericus, Heumann and others. The latter by Chrysostom, Theodoret and Grotius. This is to be preferred, for according to the doctrine which Paul teaches with respect to the resurrection, not a word is said of the annihilation of our present body, but solely of its glorification. At 2 Cor. v. 4, he says: οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι. We have also to compare the 10th verse of the present chapter, where, in the same way, it is said, that the spirit is the first to feel the higher element; that has not as yet extended to the body its transforming power. The following sentiment of Augustine, De doctr. Chr. l. I. c. 24, very appositely illustrates the exposition which we have embraced: Quod nonnulli dicunt, malle se omnino esse sine corpore, omnino falluntur. *Non enim corpus suum sed corruptiones ejus et pondus oderunt.* The first exposition may likewise, however, be retained; but, in that case, we require to suppose, that it is the σῶμα τῆς ἁμαρτίας which is meant, the σῶμα in as far as it is tyrannised over by the φρόνημα τῆς σαρκός.

PART IV.

ALTHOUGH THE EVERLASTING GLORY OF CHRISTIANS BE FOR THE PRESENT CONCEALED, IT IS NOT, HOWEVER, ON THAT ACCOUNT THE LESS CERTAIN. V. 24—39.

V. 24. Paul shews that it is also an established appointment in the economy of salvation, that Christians

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do not at once experience the consequences of redemption. Objectively, perfect salvation from the ἁμαρτία and θάνατος is offered to their faith. It is only in a gradual manner, however, that, by the appropriation of it, on their parts, it becomes their subjective property. Accordingly, just as at ver. 23, Paul represented the υἱοθεσία to be something future, (also chap. xiii. 11), so likewise does he here represent σωτηρία, which is no less something present. In 1 Peter i. 5, we read Σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. The dat. τῇ ἐλπίδι, is not to be conceived, as if the ἐλπίς were the ὄργανον ληπτικὸν of the σωτηρία. Every where St. Paul represents that to be faith. The dative stands here by itself, as it does in classical authors, (Matthiæ § 547), for ἐπί governing the dat. which may be rendered *upon hope, by means of hope.* Chrysostom very appositely remarks on Heb. xi. 1, with respect to the relation of the ἐλπίς to the πίστις: Ἐπειδὴ γὰρ τὰ ἐν ἐλπίδι ἀνυπόστατα εἶναι δοκεῖ, ἡ πίστις ὑπόστασιν αὐτοῖς χαρίζεται, μᾶλλον δὲ, οὐ χαρίζεται, ἀλλ' αὐτή ἐστιν οὐσία αὐτῶν.[a]

ἐλπὶς δὲ βλεπομένη. Per met. abstr. pro concr. ἐλπίς stands here in place of τὸ ἐλπιζόμενον, as at Col. i. 5, 2. Thess. ii. 16. Calvin: Si enim vita invisibilis, mortem oportet habere præ oculis, si invisibilis gloria, ergo præsens ignominia.

Τί καὶ ἐλπίζει. The τί here means *why.* The καὶ may be a pleonasm, which, in certain interrogatory phrases, has an elegance, (In genuine Greek it has

[a] For seeing that things in *hope* appear to be unsubstantial, *faith* imparts substance to them, or rather does not impart it, but is itself their substance.

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sometimes, however, a peculiar meaning. See Herm. zu Viger. § 837). Or it may signify *besides*.

V. 25. What the Apostle means to say is this: In the very mode of our redemption it is involved that we must patiently wait for its completion. Tit. ii. 12.

V. 26. This holy patience, Paul means to say, finds a support in the Holy Spirit. He, by a divine movement within us, draws forth sighs, which, when unbosomed before God, become a fountain of heavenly consolation.

ὡσαύτως. Grotius and Koppe, violating the rules of the language, make this, *præterea*, which, however, it never signifies directly. If we urge its proper meaning, we may suppose a two-fold reference. Either with Pelagius: Sec. hanc spem adjuvat ut non terrena sed cœlestia postulemus; or, just as for the present we know the kingdom of glory not by vision, and, consequently know it but darkly, so also is the supplication of the Spirit, something dark and undefined. The simplest way is to suppose that the reference is indefinite. It appears properly to be the same which lies in συναντιλαμβάνεται, and the idea is then as follows: While we in our assaults labour to keep ourselves erect, by the ὑπομονή, which is the offspring of the πίστις ἐλπίζουσα, the Holy Spirit comes to our aid in this matter, and seeks likewise to uphold us. So Erasmus, Hunnius and others.

τὸ Πνεῦμα. That mysterious undulation of the heart towards God, which, in the hour of temptation, amidst the multitude of the thoughts within us, yields us heavenly comfort, is a manifestation of God in our

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breasts. Compare the beautiful words of the great Fenelon in the Essay: Que l'Esprit de Dieu enseigne en dedans. Œuvres, Paris, 1792. T. VIII. p. 1617, where, amidst more of the kind, it is justly said: L'Esprit de Dieu est l'âme de notre *(des Chretiens)* âme. In a manner altogether forced, Sadoletus and Michaelis will have the human mind striving against the lusts, to be understood by πνεῦμα. Melancthon: Loquitur autem Paulus de vera et ingenti lucta, non de frigidis et otiosis cogitationibus. Ideo hæc *a securis non possunt intelligi*, sed singuli pro suo modo in suis tentationibus aliqua ex parte experiri debebant in invocatione vim hujus consolationis.

συναντιλαμβάνεται ταῖς ἀσθενείαις. The σύν merely strengthens the idea of helping. The plural ἀσθένειαι enforces the idea of the singular, and must not, as is done by Chrysostom, Grotius and others, be expounded to mean *outward sufferings*. Just as little will it bear to be applied, after Origen, Cocceius and others, to our ignorance of what to pray for. It refers to the timidity of our soul. Hunnius: Perficit Spiritus Sanctus in nostra imbecillitate virtutem.

Τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ. The τό serves to introduce the following words as the defined object. Luke ix. 46. Erasmus: Tantum abest ut ipsi nobis possimus esse præsidio, ut nesciamus quibus præsidiis sit opus. Augustine, Prop. 54: Duas ob res, (nescimus quid sit orandum), quod et illud quod futurum speramus et quo tendimus nondum apparet, et in hac ipsa vita, possunt nobis prospera videri quæ adversa sunt, et adversa quæ prospera. For this reason

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vain was the prayer of Paul for the removal of the thorn in the flesh, vain that of Moses to behold Canaan, and vain Abraham's that Sodom might be saved."

The καθὸ δεῖ some construe very inappropriately with οὐκ οἴδαμεν, non satis scimus, by which the sense is enfeebled.

ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει. Totally contrary to the connection is the view of Chrysostom, Clarius and others, that St. Paul here speaks of a peculiar χάρισμα vouchsafed to the first Christians, and which consisted in the circumstance of a single individual, in a præternatural way, praying for the whole congregation. Correctly Calvin: Opportune anxiis piorum desideriis preces attexuit, quia non ideo ærumnis eos Deus affligit, ut intus cœcum dolorem vorent, sed ut se exonerent precando atque ita fidem suam exerceant.

ἐντυγχάνειν ὑπέρ τινος, *to plead one's cause*, which idea is, by the compounding with ὑπέρ, still more enforced. The sort of intercession which, in doctrinal systems, is called ἔντευξις, is not here meant. The supplication of the Spirit is doubtless supplication on the part of man, which, however, is occasioned and excited by the inward stirring up of the Spirit. Augustine, Tract. VI. in Joh. § 2: Non Spiritus Sanctus in semet ipso apud semet ipsum in illa trinitate gemit, sed in nobis gemit quia gemere nos *facit*. Nec parva res est quod Spiritus Sanctus nos docet gemere, insinuat enim nobis quia (quod) peregrinamur, et docet nos in patriam suspirare, et in ipso desiderio gemimus. Theodoret, ὑπὸ γὰρ τῆς χάριτος διεγειρόμενοι κα-

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τανυττόμεθα, πυρσευόμενοι προθυμότερον προσευχόμεθα."[a] St. Martin, L'homme de desir, Lyon. 1790, p. 280. "As the mother does to the child, so does the Holy Spirit repeat before us the supplications, which we must seek to lisp after him."

στεναγμοῖς ἀλαλήτοις may, in an improper sense, be understood of inward sighs, whose meaning cannot be resolved into distinct speech, like ἀνεκλάλητος, 1 Pet. i, 8, and usually ἄῤῥητος. So Calvin, Michaelis and others. The latter says, "with sighs in whose stead we can find no words." 2 Cor. xii. 14, might then be compared: ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. It may also, however, be equivalent to ἄῤῥητος in the narrower sense, "Sighs, which do not even escape from the breast, but which spring up, and again perish within us." Such is the common signification of the word ἀλάλητος: and in the same sense, is ἐν ἑαυτοῖς also used at ver. 23. These silent prayers, like silent grief itself, are wont to be the deepest. The book Sohar observes, on Ps. xviii. 16, "These are words which cannot be uttered, and thoughts which the mouth cannot express, Comp. Is. xxxviii. 14. 1 Sam. i. 13. So Beza, Grotius, Lambertus Bos and many others. The Apostle is here thinking of those states of the inward life, in which the sense of happiness and fellowship with the Saviour has lost its liveliness, and a man has no resource but to rest his faith upon the objective announcement of salvation. In such circumstances a war arises within, during which all that the

[a] Stirred up by grace we feel compunction, and when inflamed to greater ardour, we pray.

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Christian experiences is but sighs, which secretly spring up and soon again secretly perish in the breast. Of such states the mystical writers of the Catholic church frequently speak. Molinos, Guida Spirituale, Venetia, 1785, l. I. c. 3. Chiaro sta, que è gran martirio, e non picciol dono di Dio, ritrovandosi l'anima priva de' sensibili gusti, che haveva, il caminar *colla sola santa fede* per i caliginosi e deserti sentieri della perfettione, alla quale però non può arrivarsi, che per questo penoso se ben sicuro mezzo. Onde procura di star constante, e non retornare in dietro, benche ti manchi nell' oratione il discorso, credi allora con fermezza, taci con quiete e persevera con patienza!

V. 27. That deep and heavenly longing which awakens the speechless sigh in the breast of the tempted, is not to man himself a distinct object of apprehension. Arising, however, as it does from the divine Spirit within us, God himself knows it better than we. Ambrose: Deo loquitur cum nobis tacere videatur, quia et videt cum non videatur.

ὁ δὲ ἐρευνῶν τὰς καρδίας. A common circumlocution for God, Ps. vii. 9; Jer. xi. 20, to which an apposite special application is here given.

οἶδε τί τὸ φρόνημα τοῦ πνεύματος. That in those moments when the soul turns with deepest ardour to its Original, it is not that which is human in man, that rises Godward, but the Divine Spirit in the human breast which seeks to meet God, the profound thinkers of every clime have been aware. Dschelaleddin in the Methnewi (Cod. MS. Bibl. reg. Ber. T. III. p. 146.) thus sings of a Mahometan saint, Dakuki:

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O never think a prayer like this like other prayer; for know,
It is not mortal man, but God, from whom the accents flow.
Behold God prays! the lowly saint stands deep abased the while;
And God who gave the humbled mind upon his prayers will smile.

ὅτι κατὰ Θεὸν ἐντυγχάνει. The ὅτι gives the reason why God understands the Holy Spirit in the heart of man. The κατὰ Θεὸν is by some, as Cocceius, construed with the verb, in which case κατὰ would be equivalent to πρὸς. But even were there no grammatical objection to this, it is difficult to understand how the proposition here can possibly be a confirmation of the preceding. Origen and Ambrose translate: "As, according to his divine nature, pertains to him." The former says: "If we men are often incapable of expressing what our own spirit inwardly desires, how much less will that be intelligible to us, which the Spirit of God in our hearts addresses to God!" This interpretation would be profound as well as apposite. Only in defiance of all the laws of language, however, can κατὰ Θεόν be translated, *agreeably to his Divinity*. It would be much more allowable to translate it, *in the way that pertains to God*, which translation would admit of a similar meaning. Betwixt this explanation and that which we shall immediately give, Bengel wavers. He says, what may be reconciled with both: Spiritus Sanctus intelligit stilum curiæ cœlestis, patri acceptum. More commendation, however, is due to the common interpretation, which, following the Syriac and Chrysostom, translates, *according to the will of God*. This meaning of κατὰ Θεὸν is likewise usual among profane authors; See Wetstein. We might then compare the praying κατὰ τὸ θέλημα Θεοῦ of 1

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John v. 14. The *κατὰ Θεὸν*, among classical authors, denotes, *by divine appointment*, which is a kindred signification. See Euthydemus, ed. Heind. p. 305.

Ἅγιοι are here the *Disciples of Christ;* See c. i. 7. When the Christian, in the hours of his inward agony, has nothing in his breast but speechless sighs which rise up, and again expire the import of these divine heavings of the heart, is usually the self-emptying surrender of a love melting away in deepest humility. Whatever a love thus divinely self-denying wills, the accomplishment of the volition is vouchsafed along with it. God understands and answers such sighings of love breathed forth from the divine Spirit, for they already contain within themselves heavenly consolation and tranquillity. What the Mystic wants is an objective ground for his faith and affection, and it is this which forms the essential distinction betwixt him and the Christian. Even the Mystic however, might make the experience we allude to, on the ground of his subjective faith. We have a memorable and sublime evidence of this in the following passage from the Methnewi of Dschelaleddin (Cod. M.S. Bibl. Reg. Ber. T. III. p. 13.)

Allah! was all night long the cry of one oppressed with care.
Till softened was his heart, and sweet became his lips with prayer.
Then near the subtle tempter stole, and spake, Fond babbler, cease,
For not one, *Here am I*, has God ere sent to give thee peace.
With sorrow sank the suppliant's heart, and all his senses fled,
But, lo! at midnight, Chiser[a] came, and gently spake and said,

[a] Name of Elias, whom the Easterns describe as the counsellor of men.

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What ails thee now, my child, and whence art thou afraid to pray,
And why thy former love dost thou repent, declare and say.
Ah! cries he, Never once to me spoke God, *Here am I*, son.
Cast off, methinks I am, and warned far from his gracious throne.
To whom Elias, Hear, my son, the word from God I bear,
Go tell—he said—yon mourner sunk in sorrow and despair.
Each *Lord appear* thy lips pronounce contains my *Here am I*,
A special messenger I send beneath thine every sigh.
Thy love is but a girdle of the love I bear to thee,
And sleeping in thy *Come, O Lord*, there lies, *Here, Son*, from me.

V. 28. The Apostle had stated how Christians are enabled to bear up under all their afflictions, by having the certainty of everlasting glory, and how, in the hardest pressure of these, an inward invigoration through the Divine Spirit is never denied them. Even apart from this, however, he now avers, that all the occurrences of life are, under the Divine governance, made means of the Christian's advancement, inasmuch as God knows how to order every thing in such a way, as to issue in the welfare of their souls. Melancthon: Nulla philosophia et nulla humana sapientia videre potest, quare hæc infirma natura humana istis ingentibus calamitatibus onerata est. Ratio disputat utrum casu accidant. Lex Dei clamitat esse pœnas peccati et signa iræ Dei. At Evangelium proponit nobis filium Dei, hinc testatur, non casu sed certo consilio Dei nos subjectos esse afflictionibus, non ut pereamus sed ut exerceamur. Chrysostom: *αὐτοῖς τοῖς δεινοῖς κέχρηται εἰς τὴν τῶν ἐπιβουλευομένων εὐδοκίμησιν, ὅπερ πολὺ μεῖζόν ἐστι τοῦ κωλῦσαι ἐπελθεῖν τὰ δεινὰ.*[a]

[a] He employs adversity itself in advancing the glory of those

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πάντα συνεργεῖ. The πάντα must be restricted to the antecedent subject, and so refers to the afflictions and events of life. Augustine, De Correpт. et gratia, endeavours to show how, even the sin of believers, is, by the grace of God, made subservient to their good, an assertion which, although not directly, is still relatively, *i. e.* ἐκβατικῶς correct; but it is not deducible from this passage. Συνεργεῖν εἴς τι, *to work together for something*. The σὺν is not insignificant, but intimates how the affectionate heart is the true cause of the working of salvation, while the events of life are but occasional causes. To the man who is filled with enmity to God, every affliction is a new incentive to his grudge, while in him who has made a filial surrender of himself to the Divine Being, humility and love strengthen amidst affliction, as fire does in the storm. "Does the enemy draw the sword," says Augustine, in his *Sententiæ*, "we lay hold of patience. Does he take recourse to reproach and derision, we practice benevolence and love." Yes, as in the case of the individual, sufferings are like inundations of the Nile, leaving the earth more fertile than before, so is it with the church of Christ at large, which flourishes best under hardship. Plures efficimur, says Tertullian in his Apolog. quoties a vobis metimur. Semen est sanguis Christianorum. Conf. Cyprianus, Sermo V. De lapsis.

τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. The Apostle subjoins one other ground, why the regenerate may be of good cheer amidst all assaults, viz. that the fact of

who are beset with snares, which is much greater than it would be to hinder adversity from coming.

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their being Christians is the fulfilment of a decree made by God, before the foundation of the world. His meaning accordingly is, that just as indestructible as is the divine knowledge, as little can that which God has once known and determined upon, fail to fulfil its destination. From this the Apostle proceeds to deduce as an inference, that God can never prove unfaithful to his purpose, and by affliction and hardship, lay an obstacle in the Christian's way. Much more, supposing the believer himself faithful, may the sufferings that befal him, be by God's conduct, made the means of promoting his salvation. Even by the statement of this, which is obviously Paul's design, we may perceive how wide it must lie from his purpose, to speak of an absolute election. It may clearly be discovered from ver. 35—39, that his sole object is to shew, that *God's love is by no means rendered doubtful by the sufferings, which are allotted to us.* The argumentation of the Apostle in this section, rests principally upon the fact, that even before the creation of the world, God had formed the purpose of calling believers, of destining them to fellowship with Christ, of justifying and glorifying them. All this had been already, from all eternity, determined on God's part, and in God, and consequently fulfilled. This aspect of the redemption, and of the relation of believers to it, is frequently expressed by the Apostle, Eph. i. 5, 11. 2 Tim. i. 9. 2 Thess. ii. 13. It was mainly pondering such passages as these, that called forth among Christians the question, which has occupied men in every age, viz. How God's foreknowledge stands related to man's freedom, and whether the

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former does not do away the latter, as soon as it is supposed that God foreknows with absolute certainty all that comes to pass. Even in his day, Cicero treated this question, De divin. l. II. c. 5—7, and rather inclines to deny God the prescience of the free actions of man. So likewise Socinus, Prælect. Theol. c. 8—11. On the contrary, Augustine, speaking from the plentitude of a sense of the Deity, De Civit. Dei, l. 5, c. 9. says: Multo tolerabiliores sunt, qui vel siderea fata constituunt, quam iste qui tollit Dei præscientiam futurorum. The answer in which modern theologians, since the days of Kant, rejoice, is to be found both in Augustine and Boethius, viz. That the transference of the idea of time to the Divine intuition, is anthropopathic; that in the divine knowledge, there is neither a fore nor an after, but that all must be as an eternal at once: Bœthius, De consol. phil. l. 5, pr. 6: Scientia Dei omnem temporis supergressa motionem, in suæ manet simplicitate præsentiæ, infinitaque præteriti ac futuri spatia complectens, omnia quasi jam gerantur in sua simplici cognitione considerat. Itaque si præscientiam pensare velis, qua cuncta dignoscit, non esse *præ*scientiam, quasi futuri, sed scientiam nunquam deficientis instantiæ, rectius æstimabis. Unde non *præ*videntia, sed *pro*videntia potius dicitur, quod porro ab rebus infimis constituta, quasi ab excelso rerum cacumine cuncta prospiciat. Doubtless, however, this evasion of the difficulty can satisfy those only who bring themselves to regard time, as a mere semblance, and not at all those, by whom that is denied. (Ch. G. Schmid, Rel. und Theol. 1 B. s. 47. and the excellent work of Bockshammer, Die Freiheit

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des menschlichen Willens, s. 83). Much more ought the question to be looked at from quite a different point of view. Thus. As the prescience of good,—of rational freedom,—is considered generally exempt from the difficulty in question, seeing that a rational freedom is agreeable to a rule, the difficulty attaches solely to the prescience of arbitrary and unruled volition, to whose nature it belongs, that it cannot before hand be known as necessary. The whole inquiry, accordingly, has nothing else to take into view, but mere wilfulness; and the point is, whether that be really in every respect independent of God, or, whether its nature may not be of such sort as also, perhaps, to depend upon him, *i. e.* Whether God be not equally *Lord* over that which is evil, as over that which is good; a truth which both reason and Scripture oblige us to believe. Granting, however, that that which constitutes the substance of evil, is no less dependent upon God, than good, it follows that there is a necessity, and hence a prescience, to be supposed in evil also. Scripture, at least, speaks of time as by no means a mere semblance, and that doctrine, according to which, the purpose of redeeming and calling believers, is placed *πρὸ καταβολῆς κόσμου*, is in nowise devoid of import. Its momentous import is this, that the plan of redemption and restoration in Christ, was not one supplemented under casual circumstances, or that arose ex-improviso, but, on the contrary, was contemporaneous with the plan of creation; that the fall, with the long term of defection, was not an unfortunate occurrence in the creation of God, but was adopted by God, with free choice, which freedom

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is evinced on the one hand, by the plan of salvation and by eternal damnation on the other. The Apostle proceeds upon the fact, that in God's sight the redemption is complete, even to its last manifestation, reception into the δόξα. God who is elevated above all time, and sees in every thing the end in the beginning, knows how believers, by perseveringly cleaving to the Saviour, take in his life and are drawn into close fellowship with him. By virtue of this also he delivers the objective announcement, that true believers, even here below, receive pardon and adoption, along with every title to heaven, although, for the present, they have but initiatively an interest in Christ. On the κλῆσις of Christians, see c. i. 7. The appellation κλητὸς, does not involve, *per se*, the averment that those of whom it is used, have obeyed the call addressed to them; this accessory sense, however, has become fixed, and so the appellation κλητοὶ is in the New Testament used of those disciples of Christ, who have actually obeyed the call, and connected themselves with his church. 1 Cor. i. 24. Jude i. Rev. xvii. 14. An exception must be made of Matt. xx. 16, and xxii. 14, where it only signifies persons invited, without regard to their consenting or refusing to come, whereas ἐκλεκτοὶ, denotes the *accepted* among those to whom the call was delivered. It is consequently perfectly synonymous with *Christian;* That it is here a substantive is also clear, from the circumstance of οὖσι being affixed.

κατὰ πρόθεσιν. The πρόθεσις is the *resolve, purpose* of God, which is avouched by the usus loquendi in the New Testament and Greek authors, Rom.

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ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις, Eph. i. 11; iii. 11. 2 Tim. i. 9. 2 Macc. iii. 8. Diod. Sic. l. 1, c. 98. Nothing but a spirit of controversy, choosing amiss amidst the means of warfare, could ever have brought expositors to fancy that πρόθεσις denotes the bias of the will in men. Origen: Secundum propositum vocati dicuntur, qui, priusquam vocarentur, propenso jam tunc erant animo ad cultum divinum, quorumque promtæ jam voluntati tantum deerat vocatio. So likewise Chrysostom, Theophylact, Cyril, Pelagius and Suidas. Hammond seeks, with much learning, to vindicate this sense, and is followed by Clericus. The parallel passages adduced, and which state the fact of their being called, according to the πρόθεσις of God, as the prerogative of Christians, inasmuch as in this view their salvation appears the more certain, testify decidedly against such an interpretation of πρόθεσις. In other passages, when speaking of men's conversion, the Apostle does not bring forward what themselves have contributed thereto, being ever fully penetrated with the sense of the divine influence alone. On the other hand, however, the predestinarians, following Augustine (De corrept. et gratia, c. 23), have no less introduced an extraneous reference into the passage, inasmuch as they suppose that the annexation τοῖς κατὰ πρόθεσιν κλητοῖς οὖσι states the ground of the aforementioned persevering, and therefore true, love of God. Such love they affirm is not to be found in all the κλητοῖς, but in those only who are called κατὰ πρόθεσιν, *i. e.* those in whom God makes not merely the outward call by the word to take effect, but likewise the inward action of grace. This reference,

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however, needs to be brought into the text. All that can be naturally found in the words, is merely the confirmation of the fact that, God having once determined the reception of true Christians into his kingdom, all that *He* brings upon them, even tribulation itself, can be no hinderance in the way of that, provided only the Christian does not injure himself.

V. 29. Here the Apostle gives a description in detail of the κλῆσις κατὰ τὴν πρόθεσιν, which is connected quite casually with the foregoing. The appointing of men to be citizens of the kingdom of heaven, is decomposed into various transactions. These are for man separate, but cannot, so far as God is concerned, be viewed as different and successive. Although we may relatively predicate succession in reference to them, in God they must necessarily be one. The Apostle accordingly represents them as having been altogether extant in God from eternity. In the following verbs, to be sure, the πρὸ merely designates the priority of the decree to the execution, it also relates, however, to the καταβολὴ τοῦ κόσμου. It thus expresses that God, in the original production of the world, had already in his eye the entire development of the decree of salvation in the instance of the individual, and had already calculated every thing with a regard to it. Bucer: Omnia hæc apud Deum perfecta sunt, cum ex animo destinavit, utcunque in nobis suo demum tempore perficiantur.

ὅτι οὓς προέγνω καὶ προώρισε. The ὅτι we may thus paraphrase: "To the disciples of Christ all must work together for good. For supposing them actually to be his disciples, it follows that by the very fact of

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their having become believers, they were recognised, in the eyes of God, from all eternity, as likewise heirs of the kingdom. How should they then, under such circumstances, regard the sufferings of time as a mark of God's wrath, or of the loss of his love, and not rather as an avenue to glory?" The first question which meets us here is, whether, as Cornelius à Lapide, for instance, wishes, προέγνω and προώρισε taken together form the antecedent clause, so that ἐκάλεσε is what first answers to it. One might conclude this from the circumstance, that in the following verses τούτους, in each case, answers to the οὕς. We perceive, however, even from the δὲ after οὓς, instead of which there would else have been an οὖν, that προώρισε must be the after clause, and that καὶ signifies *also*.

With respect now to προέγνω we find, even in ancient times, a double signification given to it, whereupon modern expositors also divide. Origen takes it in the sense of ידע, to *love*, *prefer*, which it often bears. On the contrary, Theophylact, Œcumenius, Ambrose, Augustine in the *Prop.* 55, give it the sense of *to foreknow*. Upon this twofold exposition, the Calvinistic and Lutheran churches separate. The Lutheran expositors, Bucer, Baldwin, Hunnius, Calov and among moderns, Heumann and Michaelis take the *foreknowing* in the proper sense of the term, explaining it, "he knew beforehand the action of their free will in believing." The Calvinists again discover, with Origen, in the προγινώσκειν, the intimation of a peculiar complacency, which, in their view, flows, without any ulterior ground, from the *decretum absolutum*. Compare, in particular, Peter Mar-

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tyr upon this passage, who at once says: Videtur hic præscientia non latius aut fusius accipi, quam prædestinatio. He cites, in support of his opinion, the texts in which γινώσκειν is used solely in reference to the true disciples of Jesus, John x. 14, 15. 2 Tim. ii. 19; also 1 Pet. i. 20. He further argues, that Acts ii. 23, πρόγνωσις is closely connected with ὡρισμένη βουλή, and at 1 Pet. i. 2, with ἐκλεκτὸς. In fine, that the climax, in which to all whom the Apostle here encourages with the πρόγνωσις, future glory is likewise guaranteed, manifests that the πρόγνωσις must denote the *love* of God, imparting powers of grace to all upon whom it acts. Calvin says: Dei præcognitio non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio, qua filios suos a reprobis semper discrevit. Quo sensu venit 1 Petri i. 1. Quare insulse colligunt illi, quos dixi, Deum non alios elegisse, nisi quos sua gratia dignos fore prævidit. Neque enim Petrus fidelibus blanditur, ac si pro suo quisque merito electus foret, sed eos ad æternum consilium Dei revocans omni dignitate prorsus abdicat.

With regard to the Catholic interpreters, most of them, and among others Erasmus, in his Com. take γινώσκειν in the metonymic sense of *to love, approve*, and blend with it in a greater or less degree according to their several schools, and likewise, with more or fewer distinctions, the predestinarian meaning. In his paraphrase, Erasmus, while he also gives προγινώσκειν the sense of *to foreknow*, expresses himself quite synergistically: Illud habemus certissimum, quicquid malorum piis acciderit, omnia cedere in bonum, tantus est Dei favor in eos, quos ex destinata animi sui

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voluntate delegit ac vocavit in hanc felicitatem. *Noster est conatus, cæterum eventus pendet a decreto Dei.* Non temere *delegit Deus.* Novit ille suos multo antequam vocaret. In fine, the Arminians also take προγινώσκειν in the sense, *to regard with affection, to acknowledge*, but they affirm, at the same time, that it is left wholly undetermined by the Apostle, for what reason God makes these the peculiar objects of his love, whether the bias of their own will contributes any thing to this effect, or whether God loves them without any ground at all, and according to a *decretum absolutum.* The same view of the Apostle's declaration is also entertained by several Lutherans, Mosheim, Baumgarten, Chr. Schmid and others. It appears, however, that neither of the two mentioned verbal interpretations of προγινώσκειν ought to be sustained. Just as γινώσκω itself has the meaning *to resolve*, (See Kypke Obs. ad 1 Petri i. 20, e. g. Josephus, Antiqu. l. I. c. 11, it is said of God with regard to the Sodomites: ἔγνω τιμωρήσασθαι τῆς ὑπερηφανίας αὐτούς.) so likewise has προγινώσκω· and as often as the verb or the noun πρόγνωσις appear in the New Testament,—with the sole exception of Acts xxvi. 5; and 2 Pet. iii. 17—they have uniformly the sense of, (*before*) *to resolve, resolution.* This meaning is by far the likliest in the passage, Rom. xi. 2, ὁ λαὸς ὃν προέγνω, "the people which he destined or elected before the foundation of the world." Acts ii. 23, πρόγνωσις is evidently equivalent to *decretum, statutum.* In like manner most expositors allow, 1 Pet. i. 20, that προεγνωσμένος is to be translated *elected, destined.* (The πρὸ in this case may be without signification.) So like-

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wise 1 Pet. i. 2, does κατὰ πρόγνωσιν ἐκλεκτοὶ appear to bear the same signification as elsewhere (2 Tim. i. 9. Eph. iii. 11,) κατὰ πρόθεσιν. In this way, moreover, we also perceive how the οὓς. προέγνω again takes up the κατὰ πρόθεσιν κλητοί, and obtain a very close transition. A doctrinal bias brought the Calvinists very near the signification we have given, only they always endeavoured to derive it from the idea of loving, which they supposed contained in προέγνω. Notwithstanding, however, that we take προέγνω in the sense, "to destine for disciples of Christ before the world's foundation," the Calvinistic doctrine can as little be found in it as in the κατὰ πρόθεσιν κλητοῖς. Let us but pay attention to the *connection* and the Apostle's *design*, and it will be seen that the κατὰ πρόθεσιν κλητοῖς οὖσι can merely denote that God having, from all eternity, resolved to call those who are Christians, and his purpose being irreversible, the glorification that awaits them hereafter, can never be rendered doubtful by any suffering of the present. Accordingly we may translate: "For whom he resolved, before the foundation of the world was laid, to make citizens of the kingdom of heaven, them has he also....." The point remaining quite undecided, whether God's purpose emanated from a baseless *decretum absolutum*, or whether, in any way, a relation is to be supposed betwixt the bias of the will in man and the divine influences.

καὶ προώρισε συμμόρφους. The Lutheran expositors, who deride the Calvinists for giving to προέγνω almost the same sense as to προώρισε, are in the wrong. It is by no means true, as they suppose, that this

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gives rise to the tautology, prædestinavit, quos prædestinavit: Much more is προώρισε closely connected with συμμόρφους, and thus declares what is the object and issue of the call, whereas προέγνω intimates more the call itself. The Syriac expresses the προορίζειν by a term which means *to mark out*, to *appoint*. It is to be found in a similar connection at Eph. i. 5, 11. Acts iv. 28. As that whereto God destined his own, was conceived as something future, we must, with Grotius, supply a γενέσθαι. Συμμόρφους which ought properly to govern the dative, is used here as a substantive, and consequently has the genitive.

τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ. The εἰκὼν might be pleonastic; the LXX use it as they also do ὁμοίωμα for the translation of the Hebrew word דמות, Gen. v. 1. The Hebrew דמות, however, and after it the ὁμοίωμα in Hellenistic, when joined to adjectives as well as verbs, signifying likeness, are purely pleonastic, (Rom. v. 14; vi. 5.): So also might εἰκὼν be in the present case. It may, however, significantly denote the peculiar expressure of the ideal of humanity, in the person of Christ, the God in man; as in 1 Cor. xv. 49, it is said, that believers in the state of glory, shall bear the image of the heavenly Adam. That the prototype of humanity may be realized in us, by our assimilation to the glorified Son of God, is the ultimate scope of the development of the human species, and of the divine predestination. Several expositors, as Calov, Calixt, Limborch and others contend, that Paul here brings into view the thought so familiar to him, viz. that God has chosen to make Christians like to their Captain in all things, in *suffering* no less than

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in *glorification*, and that this thought is the more appositely introduced, seeing that the object of Paul is to shew, that the final issue of suffering must be glory. Properly, however, this allusion cannot be in these words, for all that Paul means to specify, is the glorious scope towards which, as he afterwards says, the κλῆσις, δικαίωσις, and the exaltation to glory, conduct. It hence follows, that the statement of that scope cannot include the allusion to suffering.

εἰς τὸ εἶναι αὐτὸν πρωτότοκον κτλ. The expression is concise, and properly, in compliance with the Apostle's intention, we must resolve it thus: εἰς τὸ εἶναι ἡμᾶς ἀδελφοὺς αὐτοῦ, αὐτὸν δὲ πρωτότοκον. Christians received into fellowship with Christ, become, through him, κοινωνοὶ θείας φύσεως, 2 Pet. i. 4. According to Hebrews ii. 11, 12, the Redeemer and the redeemed are equally of God, and hence the Redeemer is not ashamed to call them his brethren. The pattern of glorified humanity is head of the church, and from it, according to Eph. iv. 16, the whole body is fitly framed together, and one member depends upon another through all the joints. In as far, however, as the pattern holds a higher place than the copy, Christ takes the precedence among his brethren, he being the first born. The new creation of human nature glorified has proceeded from him. It is not necessary, accordingly, to take the word πρωτότοκος merely in the improper sense of, *the one chiefly esteemed*, although this is a sense which it may, and which in the New Testament it likewise does bear. Thus David, Ps. lxxxix. 27, is styled בכור, *the first born*, and Ex. iv. 22, Israel is called God's first born. Col.

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i. 15, Christ is called *πρωτότοκος πάσης κτίσεως* and Heb. i. 6, expressly, *ὁ πρωτότοκος*. Theophylact: *Πρωτότοκος δὲ ἐστὶν ἐν πολλοῖς ἀδελφοῖς κατὰ τὴν οἰκονομίαν· κατὰ γὰρ τὴν Θεότητα μονογενής. Ἐπεὶ γὰρ ἡ προσληφθεῖσα σὰρξ ἐχρίσθη παρουσίᾳ ὅλου τοῦ χρίοντος, καὶ ἀπαρχὴ ἡμῶν ἐγένετο, ἁγιασθείσης ἐν Χριστῷ τῆς κατακρίτου φύσεως, εἰκότως πρωτότοκος ἐστι, καὶ ἀδελφοὶ αὐτοῦ χρηματίζουσιν.*[a]

V. 30. Those men whom God, according to his mercy, has resolved to receive into the kingdom of his Son, nay even to assimilate to himself, do, moreover, in time receive their call, their invitation into the kingdom. Calvinistic expositors, and also Augustine himself, understand by this call, the inward operation of grace, which constitutes the only true *κλῆσις*. On the contrary, Lutherans understand by it, vocation by the preaching of the word, in so far as that is complied with. There can be no doubt that by the *καλεῖν* we have primarily to understand the mere invitation to the kingdom of God, in all the passages where it appears, 1 Cor. i. 9; vii. 15, 17, 18, 20, 21, 24. Gal. i. 6; v. 8, 13: Eph. iv. 1, 4, and so on. It may well, however, be supposed, that the Apostle used the verb, as well as the participle *κλητοί*, only of that vocation which is complied with, and by which the divine purpose is actually accomplished. Contrary both to the connection, and to the

[a] He is the first born among many brethren, according to the covenant; for in respect of his Divinity, he is the only begotten. For when the flesh he assumed, was anointed by the presence of the entire anointer, and became our first fruits, the condemned nature being sanctified in Christ, he is rightfully the first born, and we are reckoned his brethren.

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κλητὸς in v. 28, Grotius and Limborch want to limit the κλῆσις exclusively to the call to *suffering*.

τούτους καὶ ἐδικαίωσεν. Those who are called as persons to whom, according to his eternal purpose, God vouchsafes admittance into the kingdom of heaven, are also justified. The Apostle here treats of the objective act of justification. Compare what was said on ver. 28.

τούτους καὶ ἐδόξασε. Before the divine intuition, which is independent of time, fallen humanity appears, from all eternity, not only as redeemed, but likewise as enjoying the fruits of redemption, and as exalted to glory. To us, however, whose development takes place in time, it doth not yet appear what we shall be, 1 John iii. 2. One day, however, *we shall reign* with him the elder brother, 2 Tim. ii. 12. 1 Thess. ii. 12. 2 Thess. ii. 14. Thus we read, Heb. x. 14, that by the ὑπακοή of Christ, once manifested in the history of the world, all who shall be gradually sanctified, have already become τέλειοι in the sight of God. Bengel: Loquitur in præterito, tanquam a meta respiciens ad stadium fidei, et ex æterna gloria in ipsam quasi retro æternitatem.

V. 31. The Apostle rises into an almost poetical enthusiasm, of which Erasmus, with all reason, says: Quid unquam Cicero dixit grandiloquentius! From the explication he here makes of his former theme, we moreover clearly see, that the sole purpose of the Apostle was to shew, that nothing can harm the Christian, if the Christian does not harm himself. To speak of a *decretum absolutum*, in virtue of which God chooses to confer faith, and with faith, salvation, only on certain individuals, would have lain entirely

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out of the train of ideas which has hitherto been pursued. The Apostle shews that *suffering* cannot frustrate the Divine call, the κλῆσις. To make this section furnish a proof of the Calvinistic view, it must have said, that even by *revolt* and *sin* the κλῆσις could, under no circumstances, be endangered. That the κλῆσις of believers may, however, be shaken by culpable unfaithfulness on their own part, appears at least to be implied in 2 Pet. i. 10.

The τί οὖν ἐροῦμεν, as has been already explained, c. iii. 9, here introduces the result of the previous contemplation. The πρὸς ταῦτα makes the formula more complete, when, following the Syriac and the Vulgate, we translate πρὸς, *with respect to*, Heb. iv. 13, and under ταῦτα, understand the whole previous detail. Bolten translates connectedly: "From this we now draw the conclusion, that seeing God loves, nothing is able to injure, us." Others rendering πρὸς, *against*, translate as Mosheim: "What have we now to object to this argument?" Admirably speaks Chrysostom: Ὡς ἂν εἴποι, μὴ τοίνυν λέγε μοι λοιπὸν περὶ τῶν κινδύνων καὶ τῆς παρὰ πάντων ἐπιβουλῆς. εἰ γὰρ καὶ τοῖς μέλλουσί τινες διαπιστοῦσιν, ἀλλὰ πρὸς τὰ ἤδη γεγενημένα ἀγαθὰ οὐδὲν ἂν ἔχοιεν εἰπεῖν· οἷον, τὴν ἄνωθεν τοῦ Θεοῦ πρὸς σὲ φιλίαν, τὴν δικαίωσιν, τὴν δόξαν. καὶ γὰρ ταῦτά σοι διὰ τῶν δοκούντων εἶναι λυπηρῶν ἐχαρίσατο. καὶ ὅπερ ἐνόμιζες αἰσχύνην εἶναι τὸν σταυρὸν, τὰς μάστιγας, τὰ δεσμὰ, ταῦτά ἐστιν ἃ τὴν οἰκουμένην κατώρθωσεν ἅπασαν—Τίς καθ' ἡμῶν; τίς γὰρ οὐ καθ' ἡμῶν, φησι, καὶ γὰρ ἡ οἰκουμένη καθ' ἡμῶν, καὶ τύραννοι, καὶ δῆμοι, καὶ συγγενεῖς, καὶ πολῖται. ἀλλ' ὅμως οὗτοι οἱ καθ' ἡμῶν τοσοῦτον ἀπέχουσιν ἐπηρεάζειν ἡμῖν, ὅτι καὶ ἄκοντες στεφάνων ἡμῖν αἴτιοι γίνονται, καὶ μυρίων ἀγαθῶν πρόξενοι, τῆς τοῦ Θεοῦ σοφίας τὰς ἐπιβουλὰς

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εἰς τὴν ἡμετέραν σωτηρίαν καὶ δόξαν τρεπούσης.[a] Calvin: Concutiuntur fideles non dejiciuntur. The interrogation heightens, as it always does, the liveliness of the sentiment.

V. 32. Ὅστις τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο. What in Abraham was a mark of peculiar love to God (Gen. xxii. 12), is a special mark of the love of God to men. Ὅστις, De Wette, *He who*, or *He, surely*. Υἱὸς Θεοῦ. Compare chap. i. 4. Although ἴδιος, like the Latin *proprius*, frequently bears the sense of *suus*, it also frequently bears that of *proprius*. (See Bretschn. Lexicon), and, accordingly, it is here equivalent to the μονογενὴς joined to υἱὸς in John. Hence, Luther and De Wette translate well "seines eigenen Sohnes," his *own* son. As the latter, likewise, John v. 18, correctly renders ἴδιον πατέρα, *his proper father*.

ὑπὲρ ἡμῶν πάντων παρέδωκεν. To παρέδωκεν, εἰς θάνατον ought properly to be supplied, as it stands in full,

[a] As if he said, Tell me no more of dangers and snares laid for us by all the world. For were any to disbelieve future things, still they could have nothing to object to the blessings already bestowed, such, for example, as the love of God to you, justification, glory. These he has conferred upon you by means of what appeared calamities. And as for your esteeming a disgrace, the cross, the scourge and bonds, these are just what have restored the whole habitable globe.——Who *is* against us? Who *is not* against us, he says? The whole world, princes and people and kinsmen and fellow citizens are all against us. Nevertheless, even they who are against us are so far from doing us any harm, that even against their will, they make crowns, and procure for us a thousand blessings, the wisdom of God converting their plots into our salvation and glory.

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Mat. x. 21. Compare John iii. 16. Luke xxii. 19. Gal. i. 4. On the idea to be connected with ὑπὲρ, see ch. v. 8. It becomes a question, whether under πάντες we are to understand *all* men, or merely Christians. Lutheran expositors usually take it universally, so that the ἡμεῖς denotes *Men*. The aim of the Apostle being, however, only to comfort Christians, and likewise, as the vocation of Christians exclusively has hitherto been spoken of, it is most probable that ἡμεῖς denotes such.

καὶ σὺν αὐτῷ, is a concise expression, used in place of χαρισάμενος αὐτὸν ἡμῖν. Καὶ, Bengel: Addit epitasin argumento a majori ad minus.

V. 33. Expositors differ in the punctuation of this verse. Augustine, De doctr. Chr. l. III. c. 3, for the purpose of adding animation to the diction, wants to put a point of interrogation after δικαιῶν, and also after every separate proposition from ver. 34. So likewise Erasmus in his Commentary, Locke, Schöttgen, Griesbach and others. Augustine was doubtless betrayed into this mistake, solely by the Latin translation, which renders the passage as if it were pointed in the manner specified. That punctuation, however, cannot be defended, for it would create a quite unnatural accumulation of questions, seeing there would be seven in verses 33 and 34, and, again, seven more following in ver. 36. Just as little is it allowable for Chrysostom, Œcumenius, Theodoret, Beausobre, Heumann and others, to unite into one sentence, Θεὸς ὁ δικαιῶν and τίς ὁ κατακρίνων. In that case, the first question, τίς ἐγκαλέσει, would have no answer, the answer to the second question would then be contained already in the former clause, and ver. 34,

which, according to our view, gives the answer to the *τίς ὁ κατακρίνων*, would thereby lose its whole weight. We prefer, accordingly, the common punctuation likewise followed by Luther, according to which the only points of interrogation are one after *Θεοῦ*, and another after *ὁ κατακρίνων*. In that way, the two participles *ὁ δικαιῶν* and *Χριστὸς ὁ ἀποθανών*, after the Hebrew idiom, form, with the article, the predicate, coming in the place of the verbum finitum, as Deut. iii. 21, עיניך הראות, and 1 Sam. xvii. 20, הדויל היצא. See Gesenius Lehrgeb. s. 708. The Syriac also translates the *δικαιῶν* here by the participle. Calvin observes, that the question with *ἐγκαλέσει*, would be better placed beside the answer with *Χριστὸς*, seeing that Christ is properly the intercessor, as on the other hand would the *Θεὸς ὁ δικαιῶν*, beside that with *κατακρίνων*, inasmuch as it is properly God, who, in the character of judge, does away condemnation for the sake of Christ. He then adds: Sed Paulus non temere alio modo transtulit, volens a summo usque ad infimum munire fiducia filios Dei. Magis ergo emphatice colligit, filios Dei non obnoxios esse accusationi, quia Deus justificat, quam si dixisset, Christum esse patronum, quia melius exprimit viam judicii eminus præclusam esse, ubi pronuntiat judex, se a reatu prorsus eximere, quem ad pœnam volebat trahere accusator. Secundæ quoque antitheseos eadem est ratio. Longe enim abesse ostendit fideles a subeundæ damnationis periculo, quum Christus peccata expiando prævenerit Dei judicium.

τίς ἐγκαλέσει. In profane authors, likewise, *ἐγκαλεῖν τινί τι* has the meaning, *to lay something to the charge, to accuse*. It seems not improbable, according to the opinion of Grotius, Limborch, and Bolten,

that Paul alludes to the accusations brought by the Gentiles against the Christians. This cannot, however, be all, and, moreover, it does not agree with the τίς ὁ κατακρίνων. We shall do better to imagine some man, angel, or devil, accusing Christians before God's tribunal. It is taken in this general way by Ambrose and others.

ἐκλεκτὸς means properly, *selected.* In that sense, equally with the Hebrew בחוּר and בחִיר, and also נִבחָר, all derivatives of בָּחַר, *to select*, it is used in the sense of יקר, *precious, dear*, and is equivalent to ἔντιμος, according to 1 Pet. ii. 4. Hence ἄγγελοι ἐκλεκτοὶ, "the angels beloved of God," 1 Tim. v. 21. Hence also are Christians called a γένος ἐκλεκτὸν βασιλικὸν, 1 Pet. ii. 9. Ὁ τοῦ Θεοῦ ἐκλεκτὸς is a title of the Messias, Luke xxiii. 35. It is according to this usus loquendi that Christians come to be styled, *favourites of God*, 1 Peter i. 1. Mark xiii. 20. Matt. xxiv. 22, 31. Luke xviii. 7. Colos. iii. 12. Titus i. 1. Rev. xvii. 14. According to the usus loquendi, there is, therefore, in this word not the slightest basis for the doctrine of absolute election. In Matt. xx. 16; xxii. 14, likewise, ἐκλεκτὸς, in contrast with κλητὸς, signifies only *the favourite, the dear child of God.* Hence the Arabic translates, *the pure, the chosen.*

Χριστὸς ὁ ἀποθανών. Luther translates well: Christus *ist hier, der...* Christ has taken upon himself the punishment of all. Were any therefore to condemn, still no penalty would any more fall upon us.

V. 34. By the representation which, as he is wont to do, Paul here makes of the resurrection of the Saviour as a higher, and of his exaltation and entrance

into glory, as the highest stage of his work of redemption, a fine elevation is effected simultaneously, and in proportional degrees, of the proof of the impossibility of condemnation. For the train of the ideas is now as follows: How can any one be for condemning us, when Christ not only died for our sins, but the self same person who satisfied for these, is even himself joint Judge and likewise intercessor with God.

Sitting at the right hand of God is descriptive of participation in his government. Among the ancients, persons who were to receive honour were usually seated at the king's right hand, 1 Kings ii. 19. 1 Sam. xx. 25. 1 Macc. x. 63. Matt. xx. 21. Mark x. 37. Sueton, Tiber, c. 6. Sallust. Jugur. c. 11. Among the Greeks, the deities of chief esteem were, in like manner, conceived as *σύνθρονοι, σύνεδροι*, as sitting on the right hand of Jupiter. Callimachus, Hymn. in Apoll. v. 28, 29. Hence likewise in Psalm cx. 1, the Messias is represented as sitting at God's right hand; and so in the New Testament is Christ described as He who sits in the same throne with God, Rev. iii. 21, and at his right hand, Matt. xxvi. 63, 64.

ὃς καὶ ἐντυγχάνει. This *ἔντευξις* of Christ, which is also alluded to at Heb. vii. 25; ix. 24. 1 John ii. 1, expresses in a figure, that the power of Christ's redemption manifests itself as continually operative. Chrysostom: *Τὸ ἐντυγχάνειν δὲ οὐδὲν ἕτερον εἴρηκεν, ἀλλ' ἵνα τὸ θερμὸν καὶ ἀκμάζον τῆς περὶ ἡμᾶς ἀγάπης ἐνδείξηται.*[a]

[a] For nothing else has he spoken of interceding, but to shew the fervour and vehemence of his love for us.

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V. 35. The import of this conclusion, which glows with holy enthusiasm, is as follows: Whatsoever, therefore, may befal us in this life, in the shape of affliction, persecution, and temptation, still, as Christ loves us in an everlasting way, we may be immoveably persuaded that *his* love will be continual. The Apostle, therefore, does not represent, as a thing irreversable, that the man who has once believed, is secure from the possibility of wholly falling away in such temptations. What he says is, that *suffering tribulation* ought never to make us doubtful of the love of *God*. Some expositors, such as Ambrose, Erasmus, Majus and Heumann, have proposed taking the genitive Χριστοῦ as *gen. obj. our love for Christ*, but then the whole design of the Apostle was to lead the believer off from the thought, the offspring of a little faith, that afflictions were tokens of wrath, or changeableness on the part of God. Accordingly, the ἀγάπη Χριστοῦ is in ver. 39, styled the ἀγάπη τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, which makes it sufficiently clear that we have to consider the Χριστοῦ here as *gen. subj.* Clarius deems that it is to be taken as the gen. *obj.* and *subj.* together, which, however, is inconceivable. The reading Θεοῦ καὶ Χριστοῦ is not supported by any external evidence whatever, and just as little by internal, it being easy to account for its origin. Calvin beautifully observes with respect to the whole verse: Sicuti enim nebulæ quamvis liquidum solis conspectum obscurent, non tamen ejus fulgore in totum nos privant, sic Deus in rebus adversis per caliginem emittit gratiæ suæ radios, ne qua tentatio desperatione nos obruat, imo fides nostra promissionibus Dei tanquam alis fulta, sur-

sum in coelos per media obstacula penetrare debet. Chrysostom: "Ορα τὸ μακαρίου Παύλου σύνεσιν. οὐ γὰρ εἶπε ταῦτα οἷς καθ' ἡμέραν ἁλισκόμεθα, χρημάτων ἔρωτα, καὶ δόξης ἐπιθυμίαν, καὶ ὀργῆς τυραννίδα, ἀλλ' ἃ πολλῷ τούτων ἐστὶ τυραννικώτερα, καὶ τὴν φύσιν αὐτὴν ἱκανὰ βιάσασθαι, καὶ διανοίας στερρότητα ἀναμοχλεῦσαι πολλάκις καὶ ἀκόντων ἡμῶν, ταῦτα τίθησι, θλίψεις καὶ στενοχωρίας. εἰ γὰρ καὶ εὐαρίθμητα τὰ εἰρημένα, ἀλλὰ μυρίους ἔχει πειρασμῶν ὁρμαθὸς ἑκάστη λέξις. ὅταν γὰρ εἴπῃ θλίψιν, καὶ δεσμωτήρια λέγῃ, δεσμὰ, καὶ συκοφαντίας, καὶ ἐξορίας, καὶ τὰς ἄλλας ταλαιπωρίας ἁπάσας, ἑνὶ ῥήματι πέλαγος κινδύνων διατρέχων ἄπειρον, καὶ πάντα ἁπλῶς τὰ ἐν ἀνθρώποις δεινὰ διὰ μιᾶς ἡμῖν ἐμφαίνων λέξεως. ἀλλ' ὅμως πάντων αὐτῶν κατατολμᾷ. διὸ καὶ κατὰ ἐρώτησιν αὐτὸ προάγει ὡς ἀναντίῤῥητον ὄν, ὅτι τὸν ἕτως ἀγαπηθέντα, καὶ τοσαύτης ἀπολαύσαντα προνοίας, οὐδέν ἐστιν ὃ διαξῆσαι δυνήσεται.[a]

[a] Remark the judgment of the blessed Paul. He does not mention those things by which we are daily enticed; such as the love of riches, and the desire of glory, and the tyranny of anger; but he specifies things which exercise a far more imperious sway, which are such as to do violence to our very nature, and shake the firmness of the mind, even in spite of our wills, viz. tribulation and distress. For, although the things here enumerated, may easily be counted, yet every word includes innumerable trains of temptation. For, in specifying tribulation, he likewise speaks of dungeons, fetters, calumnies, exiles, and all other calamities, crossing with one word an untried ocean of dangers, and exhibiting by a single term the whole range of objects that are terrible to man. At the same time, however, he courageously bears up against them all. By the question, accordingly, he brings this forward as a truth not to be gainsaid, viz. That there is nothing which shall be able to separate the person who is the object of so fond a love, and of so watchful a providence.

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If desirous, moreover, of fully feeling the weight of this question, and fully appreciating the divine power which enabled the Apostle to express a sentiment of the kind, we must here remember that he speaks as one *experienced* in suffering, and who, for his Saviour's sake, was made as "the filth of the world, and the offscouring of all things," 2 Cor. xi. 23—32. 1 Cor. iv. 10—13. All that he says of persecution and hunger, nakedness and the sword, was just what he had himself gone through, as he describes in the texts quoted. The man who, in such circumstances, as according to 2 Cor. vi. 4—10, he represents himself to have been in chastened, and not killed; sorrowful, yet always rejoicing; dead, and yet alive, was enabled to endure, yea even to exclaim, "In all these things we are more than conquerors!" in that man Christ was of a truth become the life, and it was not himself merely who bore it all.

On the τίς Calvin makes the noble reflection: The Apostle does not use τί but τίς, *just as if all the creatures and all afflictions were so many gladiators taking arms against the Christian.* On θλῖψις καὶ στενοχωρία, See c. ii. 9.

V. 36. An expression in the Old Testament occurs to the Apostle, which accurately describes the relation of Christ's disciples to their persecuting adversaries. As those Israelites laid down their lives for the outward, so do the Christians theirs, for the spiritual Theocracy. The passage is correctly cited out of the LXX. from Psalm xliv. 22. That Psalm is referred by most expositors to the persecutions of

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the Jews under Epiphanes. It is unnecessary, however, to go back to so remote a period, the Psalm might also have been composed upon an incursion of the Assyrians.

πρόβατα σφαγῆς. The expression is by Surenh. specially referred to the sheep which were all day long slaughtered in the outer court of the temple. The general meaning of "cattle destined for slaughter," is, however, the more natural. At 1 Cor. iv. 9, Paul styles the Apostles *ἐπιθανατίους.*

V. 37. The *ἀλλὰ*, as is justly observed by Beza, is not merely a particle of transition, but forms a forcible contrast like *πλὴν ἀλλὰ.*

ὑπερνικῶμεν. Even the Vulgate does not look upon the *ὑπέρ* as emphatical; so likewise Alberti and others. But Beza justly translates it: Amplius quam victores sumus, quoniam in cruce etiam gloriamur, nedum ut animum despondeamus. Except where the context forbids its being retained, there is no reason to renounce the emphatic sense. The same is the case with many other verbs, as *ὑπεραγαπᾶν, ὑπερισχύειν, ὑπερλυπεῖν.* So *ὑπερκτάομαι κακὸν* signifies, "I have a grief which I have brought upon myself;" *i. e.* above what rightfully falls to me, Sophocles, Electra, s. 217. Luther finely and pertinently: "Wir überwinden *weit*," We conquer *far*. Chrysostom: *Τὸ γὰρ δὴ θαυμαστὸν τοῦτόν ἐστιν, οὐχ' ὅτι νῦν νικῶμεν μόνον, ἀλλ' ὅτι καὶ δι' ὧν ἐπιβεβλευόμεθα νικῶμεν. καὶ οὐχ ἁπλῶς νικῶμεν, ἀλλ' ὑπερνικῶμεν, τουτέστι, μετὰ εὐκολίας ἁπάσης, χωρὶς ἱδρώτων καὶ πόνων. οὐ γὰρ πράγματα ὑπομένοντες, ἀλλὰ τὴν γνώμην παρασκευάζοντες μόνον, οὕτω πανταχοῦ τὰ τρόπαια ἱστῶμεν κατὰ τῶν ἐχθρῶν. καὶ μάλα εἰκότως. θεὸς γάρ ἐστιν*

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ἡμῖν ὁ συναγωνιζόμενος. μὴ τοίνυν ἀπιστήσῃς εἰ μαχιζόμενοι τῶν μαστιζόντων περιγινόμεθα, εἰ ἐλαυνόμενοι τῶν διωκόντων κρατοῦμεν, εἰ ἀποθνήσκοντες τοὺς ζῶντας τρεπόμεθα. ὅταν γὰρ καὶ τὴν δύναμιν τοῦ Θεοῦ καὶ τὴν ἀγάπην θῇς, οὐδὲν τὸ κωλύον τὰ θαυμαστὰ ταῦτα ἐκβῆναι, καὶ παράδοξα, καὶ τὴν ἐκ περιουσίας λάμψαι νίκην.[a]

διὰ τοῦ ἀγαπήσαντος. The Vulgate, the Ethiopic version, Ambrose, Cyprian and Koppe will have it, that διὰ stands with the genitive instead of with the accusative, and that Paul's intention is to say, how the love felt by the Christian to the Saviour, enables him to overcome all difficulties. Luther too translates in this sense. But, apart from the consideration, that the exchange of the two cases after διά, is not yet certainly demonstrated, we have no more reason to suppose such substitution, than not to suppose it. We obtain, equally, an appropriate sense, if the Apostle maintains a power of Christ, inwardly strengthening him under his temptation, as he does, Phil. iv. 13: πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ, where ἐν is equivalent to διὰ with the genitive. This inward power of Christ, however, rests on the consciousness of the redemption secured through him.

[a] For the wonderful thing is not merely, that we gain the victory, but that we conquer by means of things, that were meant to ensnare us, and do not merely conquer, but more than conquer, *i. e.* with the utmost ease, and without sweat and toil. For not merely when actually suffering, but even when we but prepare our mind, do we erect trophies against the enemy. And rightfully too, for God is our fellow soldier. Do not therefore disbelieve, if, when scourged, we overcome the scourgers, if, when put to flight, we vanquish our pursuers, if, when dying, we route the living. For when you have sup-

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V. 38. The same thought more forcibly brought forward. A fervour of divine love, like that with which the Apostle here glows, and kindled like his, by love on the part of God to him, may take home the words in the Song of Solomon, viii. 6: "Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals which have a most vehement flame. Many waters cannot quench love, neither can the floods drown it." Admirably does the great Chrysostom, interpreting Paul's fervour with a like fervour of his own, remark: Ταῦτα δὲ ἔλεγεν, οὐχ ὡς τῶν ἀγγέλων τῆτο ἐπιχειρέντων, ἢ τῶν ἄλλων δυνάμεων, μὴ γένοιτο, ἀλλὰ μεθ' ὑπερβολῆς ἀπάσης τὸ φίλτρον, ὃ πρὸς τὸν Χριστὸν εἶχε, ἐπιδεῖξαι βελόμενος. οὐ γὰρ τὸν Χριστὸν ἐφίλει διὰ τὰ τῆ Χριστῆ, ἀλλὰ δι' αὐτὸν τὰ ἐκείνε, καὶ πρὸς αὐτὸν ἐώρα μόνον, καὶ ἓν ἐδεδοίκει, τὸ μὴ τῆς ἀγάπης ἐκείνης ἐκπεσεῖν. τοῦτο γὰρ αὐτῷ καὶ γέεννης φοβερώτερον ἦν, ὥσπερ καὶ τὸ μένειν ἐν αὐτῇ βασιλείας ποθεινότερον. τίνος οὖν ἂν εἴημεν ἄξιοι λοιπὸν ἡμεῖς, ὅταν ἐκεῖνος μὲν μηδὲ τὰ ἐν τοῖς οὐρανοῖς θαυμάζῃ πρὸς τὸν τῆ Χριστῆ πόθον, ἡμεῖς δὲ τὰ ἐν τῷ βορβόρῳ καὶ τῷ πηλῷ τῆ Χριστῆ προτιμῶμεν;.....ἐκεῖνος οὐδὲ βασιλείαν ἡγεῖταί τι διὰ τὸν Χριστὸν εἶναι, ἡμεῖς δὲ αὐτῆ καταφρονεῖμεν, τῶν δὲ αὐτῆ πολὺν ποιέμεθα λόγον. καὶ εἶθε κἂν τῶν αὐτοῦ. νῦν δὲ οὐδὲ τῆτο, ἀλλὰ καὶ βασιλείας ἡμῖν προκειμένης, ἐκείνην ἀφέντες, τὰς σκιὰς καὶ τὰ ὀνείρατα καθ' ἑκάστην διώκομεν τὴν ἡμέραν.[a] Origen and The-

posed both the power and the love of God, there is nothing to hinder these strange and incredible things from taking place, and the victory to be above measure splendid.

[a] These things he said, not as if the angels or the other powers would attempt this, God forbid! But from the desire of shewing with every hyperbole, his love to Christ. For he

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odoret likewise comment with enthusiasm upon this verse.

οὔτε θάνατος, οὔτε ζωή. Koppe takes both these words metonymically, as *abstr. pro concr. neither dead nor living being.* More correctly, along with most others, we interpret θάνατος, as signifying *death by violence*, the threat of which might deter, and ζωή, either with Mosheim and Heumann, of the *joys of life*, or with Grotius, Turretin and others, of life promised under the condition of separation, or with Limborch, and as best accords with the notion of God's ἀγάπη, of the afflicted life of Christians. Similar is the passage, 1 Cor. iii. 22. Baumgarten takes θάνατος metaphorically in the sense of *misery*, ζωή, *happiness.*

οὔτε ἄγγελοι, οὔτε ἀρχαί. The codices A B C D E F G, the Coptic, Armenian, and Syriac translations, with several of the fathers, read οὔτε δυνάμεις after οὔτε ἐνεστῶτα, οὔτε μέλλοντα. Now, however unsuitable this location of the δυνάμεις may appear, seeing that

did not love Christ, because of the things of Christ, but loved his things for Christ's sake, and looked to him alone, and of one thing only was he afraid, viz. to fall from that love. This was to him more dreadful than hell; just as to continue in it was more desirable than heaven. What consequently must we deserve? He did not esteem the things that were in heaven, compared with the love of Christ, we prefer to Christ things of clay and filth..... He, on Christ's account, does not reckon even a kingdom worth anything; we despise himself, but have great esteem for his things. Nay, would indeed that we had esteem even for these. But now, is the case not even this, that, relinquishing the kingdom that is offered to us, we pursue shadows and dreams day after day?

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elsewhere it is constantly found united with ἄγγελοι, we must still recognize the authority of the codices, even should we thereby be compelled to suppose an error of the pen on the part of the Apostle. And, with respect to the import of these three words, they are either all the three taken as designations of angels, or all three, or at least the two last, as designating something else. Wolle and Bolten translate ἄγγελοι, *deputies* (of the government), *legates*, ἀρχαὶ and δυνάμεις, *Heathen or Jewish magistracies*. The two last words are by numerous expositors, Turretin, Brais, Baumgarten, Heumann and others understood in this sense, supposing as they do, that three names for the higher spirits would be too tautological. Cocceius will have ἀρχαὶ and δυνάμεις taken quite generally, *every great and powerful person*. Carpzov, according to Philo's mode of using the words, conceives them to mean *the elements*, just as some translate δυνάμεις at Mat. xxiv. 29. Elsner has shewn, however, that ἀρχαὶ and δυνάμεις, even in Philo, have not this sense, when standing alone, but only when they have some other addition. Now, although ἀρχαὶ and δυνάμεις may certainly designate magistrates, inasmuch as the two words have this signification, even in profane authors, we still prefer considering them equally with ἄγγελοι, as designations of the higher spirits. The Jews were accustomed to divide the angels, whom they called by the beautiful name פמליא שלו, *his family*, into several classes חשמלים, תרשישים, בני אלהים, אישים, שרפים, אופנים, כרובים, שנאנים, to each to which they assigned particular angels as presidents. See Eisenm. Entd. Judenth, Th. II. s. 374, Bar-

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tolocci. Bibl. Rabb. T. I. p. 267). The New Testament writers mention similar orders of the world of spirits, Eph. i. 21, where ἀρχὴ, ἐξουσία and δύναμις are conjoined, Col. i. 16, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι, 1 Pet. iii. 22, ἄγγελοι, ἐξουσίαι, δυνάμεις. The abstracts, in all these instances, stand in place of the concretes. It appears that these New Testament names likewise are borrowed from Judaism. Among the Rabbins at least we find the word which answers to δυνάμεις, and it is a very common one among them, כוחות של מעלה (Philo likewise styles the angels δυνάμεις, see Elsner, Obss. a. h. l.), and again the שרים and מלכים answering to κυριότης and ἀρχὴ, and in fine כסאים answering to θρόνοι, (comp. Schöttgen on Col. i. 18), all designating orders of angels. Accordingly, as it is demonstrated that the Apostles, agreeably to the doctrine of the Jewish theology, believed in several classes of angels, as these classes are, in other passages likewise, mentioned, side by side, with the view of amplifying the idea, as the very words ἀρχαὶ and δυνάμεις, connected with names of angels, appear elsewhere in the New Testament designating angels, but not as names of civil authorities, (ἀρχαὶ occurs at Tit. iii. 1, as designation of the magistracy, but joined with ἐξουσίαι and not with δυνάμεις), as, moreover, were it joined with ἄγγελοι, and still retained the meaning *civil authorities*, Paul would have spoken very obscurely, in fine, as it would be very feeble to mention the terrestrial, immediately after the heavenly powers, it appears preferable to look upon ἀρχαὶ and δυνάμεις, as being likewise names of heavenly beings. But it may, more-

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over, be asked again, whether, under all the three designations, as Origen thought, the Apostle intended the fallen angels, or whether, as Grotius, Turretin and others, he merely intended ἄγγελοι to signify these, or whether he meant to designate good angels by all the three names. The fallen spirits are likewise named ἀρχαὶ καὶ ἐξουσίαι, 1 Cor. xv. 24. Eph. vi. 12. Col. ii. 15. They are also called ἄγγελοι, 2 Pet. ii. 4, although with the adjunct ἁμαρτήσαντες. In support of this signification it might be urged, that at Eph. vi. 12, likewise, Paul brings forward these fallen angels as adversaries of the Christians. In the present passage, however, he does not so much mention those creatures which are usually hostile to Christians, as rather, with lofty poetical expression, all that can be conceived conflicting with them. Origen: Ait Paulus, hyperbolice, non solum per ea, quæ accidere possunt, sed ne per ea quidem, quæ evenire omnino non possunt, ullo pacto a Dei charitate deflectimur. It is accordingly more probable that he meant the powers nearest to God among the orders of heavenly spirits. Their opposition to the Christians he mentions only in the same hypothetical way as the preaching of the angel, Gal. i. 8.

οὔτε ἐνεστῶτα, οὔτε μέλλοντα scil. πράγματα. So too 1 Cor. iii. 22, and among these, *persecutions* are mainly to be understood. Calvin: Quia non tantum cum dolore, quem e malis præsentibus sentimus, nobis lucta est, sed etiam cum metu et sollicitudine quibus angunt nos quæ impendent pericula.

V. 39. οὔτε ὕψωμα, οὔτε βάθος. These words have been interpreted in an extraordinary variety of ways

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Origen understands by them, *the wicked spirits* dwelling in the *air* and in *hell.* Ambrose: *Heights* of presumptuous speculation, as Christ unites the knowledge celestial, with that of this earth, and *deeps* of sin, Christ having also descended into the lower parts of the earth, to do away our sins. Augustine: *Vain curiosity* about the things *above,* and *below* us, which separates us from God, Nisi caritas vincat, quæ ad certa spiritualia non vanitate rerum, quæ foris sunt, sed veritate, quæ intus, hominem invitat. Melancthon: *Heretical speculations* of the learned, and the *vulgar superstition* of the people. Wolff, Grotius: *The honour* and the *reproach* of the world. Erasmus: *High* and *low places* from which assaults are made. Œcumenius, Cocceius, Chr. Schmid: *Prosperity* and *adversity.* Limborch: The *lifting up* of Christians, when put to death by crucifixion, or their *submersion* in the sea. Heumann: All things one with another, (he compares the proverbial expression in Latin, Summa imis miscere, superis inferis notum est.) It requires, however, to be demonstrated, that the same usus loquendi in regard to ὕψωμα and βάθος prevailed in Greek. Without going over this multitude of different expositions, we shall endeavour to justify that which we regard as the best. There are three objections to be made against them generally; Either they are too special, or they find in βάθος and ὕψωμα something much too trivial, and which would appear feeble, after the greater hinderances before specified, or, finally, they are not supported by the usus loquendi. According to that, the most admissible would be the meaning, *prosperity* and *adversity,* which

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might then pass over into the more special one of *honour* and *reproach*, ὕψος being the special designation of outward consequence and wealth, or of *welfare* generally, βάθος, on the contrary, of *misery*, Job xxiv. 24, in the LXX. 1 Macc. x. 24. Judith ix. 20. Jas. i. 9. 2 Cor. xi. 7. 2 Cor. viii. 2. More eligible notwithstanding appears the exposition of Theophylact, particularly of Theodoret. The former interprets ὕψωμα, of the *heavens*, and βάθος, of the *earth*, and that per metonomen continentis pro contento, "all that is in heaven, and all that is upon the earth," so that the sentiment would be of a piece with Ps. lxxiii. 25, 26. Were this the meaning, we should have a sublime close of this sublime epinicion. In respect of ὕψωμα moreover, it would be easy to justify the signification. In Hebrew מרום means always heaven. By the LXX. it is uniformly rendered ὕψος, which has also this sense in the New Testament, Luke i. 78. Eph. iv. 8. On the other hand, in support of the meaning put upon βάθος, the *earth*, Eph. iv. 9, could alone be cited, where τὰ κατώτερα μέρη τῆς γῆς, is to be found, γῆς being gen. appos. Doubtless, also, Paul chose this less usual expression, only for the sake of the more specific contrast. Whether in the LXX. Is. vii. 11, the εἰς βάθος, and εἰς ὕψος, signify, "in heaven or upon the earth," is as yet doubtful. Theodoret says: Βάθος γὰρ, ὡς οἶμαι, τὴν γέενναν ὀνομάζει, ὕψος, τὴν βασιλείαν.[a] This meaning of βάθος is more easily demonstrable than the former. In

[a] The depth, as I think, he calls hell, the height, the heavenly kingdom.

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Hebrew the Scheol frequently receives the names תחתיות ארץ, ארץ תחתיות, תחתיות בור, all of which answer to the βάθος; Rom. x. 7, the Scheol is called in a general way, ἄβυσσος; Luke viii. 31, and frequently in Revelation, that quarter of the Scheol, which contains the damned, is in particular called ἄβυσσος; Phil. ii. 10, the inhabitants of the Scheol, are styled καταχθόνιοι. Now this contrast of heaven and hell is still better adapted than all the forementioned meanings, to form the copestone of the Apostle's epinicion. So is it conceived particularly by Bengel and Wetstein.

οὔτε τις κτίσις ἑτέρα. Theodoret takes κτίσις in the sense, *Nature*; Πᾶσαν ὁμοῦ τὴν κτίσιν ἀντιταλαντεύσας τῇ περὶ τὸν Θεὸν ἀγάπῃ, καὶ τοῖς ὁρωμένοις συνάψας τὰ νοητὰ, ἀγγέλους, καὶ ἀρχὰς, καὶ δυνάμεις, καὶ τοῖς παροῦσι τὰ προσδοκώμενα ἀγαθὰ, καὶ μὲν δὴ καὶ τὰς ἠπειλημένας κολάσεις· καὶ πρὸς τούτοις τὴν αἰώνιον ζωὴν, καὶ τὸν αἰώνιον θάνατον· καὶ θεασάμενος ἔτι τοῦτο τὸ μέρος ἐλλεῖπον, ζητεῖ μὲν ἄλλο τι προσθεῖναι· οὐχ εὑρὼν δὲ, ἄλλην τοσαύτην κτίσιν καὶ πολλαπλασίαν διαπλάττει τῷ λόγῳ· καὶ οὐδὲ οὕτως ἐξισούμενα ταῦτα πάντα ὁρᾷ τῇ περὶ τὸν Θεὸν ἀγάπῃ.[a] More correctly, *creature, being.*

ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ. They who

[a] Having weighed all nature in the scale with love towards God, and having with the things that are seen, connected things known only by the intellect, angels and principalities and powers, and with present blessings, those that are expected in the future, yes, and even the punishments which are then threatened, and in addition to these, eternal life and eternal death; and having perceived this part to be, as yet, defective, he seeks something else to add, and not finding it, fabricates with a word another creation, equally great and manifold, and not even thus does he see all these things equalling love to God.

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before, at ver. 35, understood the love of man *to Christ*, seek to explain these words, in compliance with that view. Now, although one may doubtless say, that, as in general, the way to the Father is only by the Son, so in like manner it is only in Christ that man can truly love God, still it is much more natural to suppose, that the Apostle means here to affirm, what is the cardinal point of the doctrine of the gospel, that God has forgiven us in Christ, Eph. iv. 32, and that we are accepted in the beloved, Eph. i. 6. So is it elsewhere said, that the *grace* of God has been given us in Christ, 1 Tim. i. 14. 2 Tim. i. 9, and so likewise of the χρηστότης τοῦ Θεοῦ, Eph. ii. 7. On the other hand, there is no parallel text on the love of man to God in Christ.

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CHAPTER NINTH.

ARGUMENT.

WITH the eighth chapter the Apostle had terminated the doctrinal part of his Epistle. Henceforward to the twelfth, there follows another section, which we may call a historical corollary. Were that way, which he had hitherto been inculcating, the only way of salvation, it followed, that the Jews, who still strove after blessedness, through the medium of fulfilling the law, would be wholly excluded from mercy. Moreover, as a much greater number of Gentiles than Jews were received into the church of Christ, there actually resulted, from Paul's doctrine, the rejection of almost all the members of the Israelitish theocracy. This might appear severe. Accordingly Paul affirms, in the first place, That it distressed himself to think that the majority of Israelites should be rejected. But, nevertheless, that was the truth. Moreover, it cannot be objected that, in that case, the promise made to Abraham, of Israel being the covenant people, is left unfulfilled: for the promise did not extend to *all* the bodily descendants of Abraham, as such. Isaac and Ishmael, in respect of corporeal descent, had both been Abraham's children; and yet, in this instance, God had vouchsafed the privileges to Isaac only, who was born according to Divine promise. With the same free will does God now act, in not receiving all the subjects of the Old Testament theocracy into the new kingdom of God, but those only who comply with the divine condition of faith in Christ, without relying upon their own righteousness by works. Should the Israelite object, however, that the example was inapplicable, inasmuch as Sarah was a holy woman and

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rightful wife of Abraham, whereas Hagar was not even a Hebrew, but proud tempered and a maid servant, we have a still more decisive example of God's not binding himself to bodily descent in the instance of Rebecca, who bare Jacob and Esau as twins. But, notwithstanding, Jacob was destined by God for the possession of Canaan, while Esau obtained no privilege of the kind. Inasmuch too as God declared his decree to this effect, even at the birth of the children, it might thence be likewise gathered, that not even *works*, on their part, existed as condition of that decree, and, accordingly, that what he had vouchsafed to Jacob, whether we look to his birth or works, he vouchsafed to him from the free purpose of his grace. On the other hand, however, least of all can it be thence inferred, that God is unjust. We must only acknowledge, Paul means to affirm, that on God's side *all* is grace, while on ours, not a word can be said of *claims* of any kind whatever. It follows that any endeavour in our own strength to enforce certain claims (as Israel does bodily extraction and fulfilment of the law), to privileges from God, can never gain its end. Nay, we learn from the case of Pharaoh, that by the divine forbearance the stubborn may be, for a certain time, endured, but that punishment surely overtakes them at last, and then is all the more severe, to the increase of the divine glory. It follows, proceeds Paul, that man must be content if God, recognizing no *rights* upon his side, accepts of him when he complies with the Divine conditions, and gives others over to their obduracy. God certainly appears compassionate enough, in enduring the latter with patience, instead of visiting them, as they deserve, with instant punishment, and when, in contrast with them, he exalts to glory such as comply with his conditions. The persons who in this way, *i. e.* by means of conditions, prescribed by God, and independent of righteousness by works, attained to salvation, are, now a days, believers on Christ, both from amongst Jews and Gentiles. Such persons, it is true, acquire their justification as something to which they have no kind of right what-

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ever. But then, on the other hand, God imposes upon them no other condition than mere belief of the heart. In behalf of this new procedure, however strange it might seem to the Israelite, even the Old Testament spoke. For there were to be found there, on the one hand, passages in which the vocation of the heathen is announced, and on the other, passages wherein the prophets foretel to but an inconsiderable number of Jews, the grace that was to come. Accordingly, the ground of Israel's not being received into the new kingdom of God, manifestly does not lie in God; Israel has to attribute this rejection to itself, having wanted to receive pardon through efforts of its own, and upon the ground of certain rights, and refusing to comply with the condition laid down by God according to his free purpose, viz. acquiescence with childlike faith in the redemption of Christ.

DIVISION.

1. Protestation of the Apostle, that it was a distress to himself to think that the rejection of the ancient covenant people *as a whole* follows from the doctrine of salvation he has been hitherto delivering. V. 1—6.
2. God recognizes neither *bodily extraction* nor man's *works* as a claim to justification. V. 6—13.
3. God has an absolute right to impart to whom, and in what way soever he pleases, the tokens of his love. He is also free to prescribe conditions of justification, under which Gentiles, and these even in greater numbers than Jews, obtain forgiveness. V. 14—24.
4. Even the Old Testament predicts that an inconsiderable number of Jews, on the one hand; and on the other, that the Gentiles should be forgiven. V. 25—33.

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PART I.

PROTESTATION OF THE APOSTLE, THAT IT WAS A DISTRESS TO HIMSELF TO THINK THAT THE REJECTION OF THE ANCIENT COVENANT PEOPLE, *AS A WHOLE*, FOLLOWS FROM THE DOCTRINE OF SALVATION HE HAS HITHERTO BEEN DELIVERING.

V. 1. THE Apostle has now brought to a close the explication of that great message of salvation, he had announced in chap. i. 16. Here, then, he, as it were, looks around him, and considers in how far it actually effects the salvation of the sinful race. His eye meets the mighty company of the subjects of the Old Testament theocracy, which, offering as a whole, a hostile resistance to that divine scheme of salvation, seems, on that ground, to deserve total rejection. Aware, as Paul is, of the mournful but still indisputable truth of this inference, he feels himself compelled, at the close of his explication, to give some more notices respecting the relation of the old covenant people to the new scheme of salvation. He shews that they have themselves to blame, if the Israelites are not received; that their pride is their ruin, in consequence of which, they endeavour to enforce claims of their own, and refuse to comply with the divine purposes. He further shews, that already the Old Testament gives intimation of the obduracy of the Jews, in the time of the Messiah, and likewise of the calling of the Gentiles, and, finally, he opens up, in the eleventh chapter,

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the prospect into a distant future, that after the majority of the heathen should have entered the kingdom of God, the bulk of the Jewish people will repent, and embrace the salvation offered in Jesus. With that glorious prospect, which exhibits Gentiles and Jews, as citizens of the kingdom of Christ, in equal glory and intimate fellowship, the Apostle terminates the doctrinal part of his Epistle. In introducing the section now before us, he feels himself moved to premise the averment, how dearly he himself loves his nation. We must not suppose that this prefatory declaration of his attachment was the result of reflection, as if, according to the opinion of the majority of expositors, he had purposely introduced it, because the partiality of the heathen towards him might awaken suspicion of the sincerity of his regard for Israel, or because it was the Gentiles who were principally converted, and the Apostle might have been accused of cherishing, on that account, hatred for the Jews. It is much more natural to regard what he here says as the direct expression of his feeling.

ἐν Χριστῷ. Most interpreters, both ancient and modern, look upon this as a form of oath, similar to πρὸς τὸν Χριστὸν, so that the sense would be, "By the loss of Christ," or, "As sure as Christ lives." Glassius, Noldius and Schöttgen appeal to the use of ב in the oaths of the Jews. Partly, however, we find the ἐν in the forms of oath in the New Testament, only in cases where a verb of swearing is used, and partly, it may be said in general, that we have no example of the Apostle having, in the proper sense, sworn by Christ. Eph. iv. 17, where μαρτύρομαι only means

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exhort, adjure, and where there is no place for a form of oath, the ἐν κυρίῳ is to be conceived in the same way as we shall here immediately explain the ἐν Χριστῷ, viz. "the Lord himself being present in my mind, and moving me." At 1 Tim. v. 21, the ἐνώπιον τοῦ Χριστοῦ must not be conceived as a form of oath, and even if it were, the καὶ τῶν ἐκλεκτῶν ἀγγέλων which is appended, would shew that in this passage, it would be a quite peculiar exception, it having certainly been the practice neither among Jews nor Christians to swear by the angels. It is hence better and more analogous to the common use of ἐν Χριστῷ and ἐν πνεύματι ἁγίῳ, that we should suppose ἐν Χριστῷ to denote the element in which, while he was speaking, his soul moved; as the New Testament, in like manner, mentions a χαρὰ ἐν Χριστῷ and an ἀγάπη ἐν Χριστῷ. Comp. 2 Cor. xi. 10. With the exception of ἐν Χριστῷ we have the same formula, 1 Tim. ii. 7. Pelagius: Ostendit quidquid vel facit vel loquitur, in Christo eum loqui vel agere, cujus est membrum. Jac. Capellus: Cum in Christo sim, ut verax est ille, ego quoque vere vobis dico. So likewise Cocceius. More feebly, and more in the rationalist style, Clericus, who expounds the ἐν Χριστῷ, as a vir Christianus, whose religion forbids him to lie.

οὐ ψεύδομαι. The negation side by side with the affirmation, strengthens the affirmation, John i. 20. Eph. iv. 25. Sam. iii. 17. Precisely similar is 1 Tim. ii. 7. It is a quite perverted connection which Nösselt, Bolten, Koppe and Koppe's imitator Rosenmüller, adopt, according to which, the ἐν πνεύματι ἁγίῳ is to be conjoined with οὐ ψεύδομαι, as form

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of oath; so that the ἐν πνεύματι ἁγίῳ answers as such to the ἐν Χριστῷ. Apart from the violent construction which then results, it is totally undemonstrable that any Christian ever swore by the Holy Ghost. The most natural way is to construe the ἐν πνεύματι ἁγίῳ with συμμαρτυρούσης. Conscience is in man the voice of God. In the unconverted, however, it is frequently darkened; as for the Christian, in him it is elevated, inasmuch as the Spirit of God, that new element which fills and quickens the mind of the converted man, penetrates also his conscience. For this reason, the testimony of a Christian, even when he appeals to his conscience, is higher than that of the man unconverted. The Apostle writes what he writes, ἐνώπιον τοῦ Θεοῦ, Gal. i. 20. So in particular Bucer. Respecting the σύν in συμμαρτυρούσης see chap. ii. 15, where the same formula appears.

V. 2. The grounds of his distress Paul does not explicitly state. We discover them, however, from the sequel. Even if Paul had not said how deeply it pained him that Israel did not acknowledge her Lord and Saviour, we might still have been able to conceive it, by calling to mind that ardent affection which the Apostle cherished for all the churches of his Master, and even for believers individually. It was not enough for the holy man, under his many assaults from without and within, to remember uninterruptedly in his prayers the churches which himself had gathered, and which he continued to love as children, (1 Cor. i. 4. Phil. i. 3, 4. Eph. i. 16. 1 Thess. i. 2), he mentions without ceasing those also which, to the honour of Christ, had been gathered by others,

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nay, every individual who is known and related to him as a brother. (Philem. 4. 2 Tim. i. 3, 4,) is in prayer present to his soul. In short, he feels the sorrows and the joys of all the members of the great body to which he belongs. "I bear," he cries, "the care of all the churches. Who is weak and I am not weak! Who is offended and I burn not! (2 Cor. xi. 29.) I will give up for you very gladly, yes, my very self will I give up for your souls, though the more abundantly I love you, the less am I loved," (2 Cor. xii. 15.) So fervent a brotherly love, which affectionately embraced in the Spirit, as fellow members all who are engrafted into Christ, which, eager to unite the whole globe into one church of the Saviour, found not space enough for the vehemence of its operation in all the region from Jerusalem to Illyria, (Rom. xv. 19, 23,) could not but glow to incorporate into the Lord's church, the peculiar people which, in its maternal bosom, had borne the germ of that church and brought it forth into the world.

V. 3. This declaration of the Apostle, which has received very various interpretations, we shall first explain according to the sense which offers itself to the impartial view as the most natural and correct. The word *ἀνάθεμα* is *originally* equivalent to *ἀνάθημα*, as *εὕρεμα* and *εὕρημα*, *ἐπίθεμα* and *ἐπίθημα*, (the first is the modern form of the word, which Theodoret observes at this passage, as he also does at Is. xiii. and Zeph. i. (Lobeck, Phryn. p. 446.) and denotes *something separated from common use.* Afterwards, however, *ἀνάθημα* came to be taken in the better

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sense of " something specially set apart for the gods," and *ἀνάθεμα* in the worse, of " something set apart from common use on account of its vileness," although the two meanings are sometimes exchanged. Similar is the usage in Latin, according to which, sacer signifies execrabilis and intestabilis. It is thus that with many others, Hesychius also draws the distinction. Now, as the word occurs both in profane authors and in the Hellenists, a further question arises, as to whether it is here used with the reference it bears in the Greek, or with that which it bears in the Hebrew, usus loquendi. Among the Greeks it is equivalent to *κάθαρμα* and *περίψημα*. These are expressions which, it is well known, were applied to such persons as were offered for a public atonement; upon whom accordingly, the reproach and guilt of all men were in a manner transferred. Suidas: *Οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν, περίψημα ἡμῶν γένου, ἤτοι σωτηρία καὶ ἀπολύτρωσις, καὶ ἐνέβαλον τῇ θαλάσσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύοντες.* Such persons were Menœceus, Codrus, Curtius, the Decii. Compare also what Servius on Virgil, Æn. l. III. v. 56, says of the atonement which required to be made among the Massilians yearly, by casting a man into the sea. To illustrate the expiatory death of Christ, even Origen appealed to the idea universally spread among the heathen, that the guilt of many might be devolved upon one. Origen, c. Celsum, l. I. c. 31. In the New Testament, however, this idea seems neither to lie in *ἀνάθεμα*, nor 1 Cor. iv. 13, in *περίψημα*. For in that passage, *περίψημα* has the more general meaning of

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" men contemptible," as is clear from the context. In those texts where ἀνάθεμα elsewhere occurs, Acts xxiii. 14. 1 Cor. xii. 3; xvi. 22. Gal. i. 8, 9, the Greek use of the term, which we have quoted, is either wholly inadmissible, or at least merely figurative. (Comp. Winer, N. T. Gram. s. 20.) Now, as it is likewise more probable that, in general, Paul adopted the Jewish use of the word, we make no scruple here also to ascribe the same to the ἀνάθεμα. In the LXX. ἀνάθεμα answers to the Hebrew חרם and ἀναθεματίζω, as also ἀνατίθημι, to the verb הַחֲרִים. Now, the Hebrew word חרם, derived from a root found in the Arabic, signifying *arcere*, denotes equally the setting apart of men, or beasts, or cities for Jehovah. Such separated things or beings, were afterwards, in consequence thereof, annihilated or slain, and hence חרם, Zech. xiv. 11, has the sense *curse of destruction*, and הַחֲרִים per met. effect. pro causa, that of to *annihilate*. Were we then to derive the common meaning of ἀνάθεμα from this old Hebrew one, it might signify, " one devoted to extermination;" and Paul, to say the thing in other words, would be prepared to suffer death for his brethren. Ἀνάθεμα would thus be equivalent to אִישׁ חֶרְמִי, 1 Kings xx. 42, which the LXX. rightly translate ἄνδρα ὀλέθριον. In that case we might compare with Paul's declaration, 2 Cor. xii. 15. This is the sense actually given to the ἀνάθεμα by Jerome, Quæst. 9, ad Algas. and Hilary ad Ps. 8, among the ancients, and among the moderns, by Justinian, Beausobre, Elsner, Zeger, Ammon and others. In opposition to it, however, Chrysostom, even in his day, remarks generally, that it is

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too flat. Those, says the bishop, commenting with holy indignation upon the passage, who here suppose corporeal death to be meant, *τῆς σφοδρότητος τῆς ἐκείνου πύῤῥω καὶ μακρὰν ἐστήκασιν. ὁ γὰρ καθ' ἑκάστην ἡμέραν ἀποθνήσκων, καὶ νιφάδας κινδύνων θεὶς, καὶ εἰπὼν, τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις, ἢ στενοχωρία, ἢ λιμός, ἢ διωγμός; καὶ οὐκ ἀρκεσθεὶς τοῖς λεχθεῖσιν, ἀλλ' ὑπερβὰς τὸν οὐρανὸν, καὶ τὸν οὐρανὸν τοῦ οὐρανοῦ, καὶ ἀγγέλους καὶ ἀρχαγγέλους, καὶ πάντα τὰ ἄνω περιδραμὼν, καὶ συλλαβὼν ὁμοῦ τὰ παρόντα, τὰ μέλλοντα, τὰ ὁρώμενα, τὰ νοούμενα, τὰ λυπηρὰ, τὰ χρηστὰ, καὶ οὐδὲν ὅλως ἀφεὶς, καὶ οὐδὲ οὕτω κορεσθεὶς ἀλλὰ καὶ ἑτέραν τοσαύτην κτίσιν τὴν οὐκ οὖσαν ὑποστησάμενος, πῶς ὡς μέγα τι λέγων μετ' ἐκεῖνα πάντα, θανάτου τοῦ προσκαίρου ἐμνημόνευσεν ἄν;*[a] But the chief argument against it is, that if we suppose this exposition, the *ἀπὸ Χριστοῦ* sustains no suitable interpretation. For in that case, one would be forced to take *ἀπό* in the rarer sense of *ὑπό*, and Christ would be regarded as the author of the death. Then might the Rabbinical

[a] ..... stand far from his vehemence. For he who died daily, who supposing dangers numberless, exclaimed: Who shall separate us from the love of Christ? Shall tribulation or distress, or famine, or persecution? who, not being satisfied with this when said, but going beyond heaven and the heaven of heavens, and angels and archangels, and enumerating all things that are above, and collecting into one, things present and things future, the seen and the imagined, all that grieves, and all that profits, and having omitted nothing, is not even then satisfied, but, supposing another creation of equal magnitude and not existing, how would he, meaning to say something great, after all these things, mention death temporal?

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usus loquendi be compared, in which שמתא דיי is a customary formula. This addition, would, however, be here all too trifling; and even were it not, it still would be impossible to explain why the Apostle will have himself condemned to death by Christ, and not much rather by God. Or again we must, with Elsner and Carpzov, connect ἀπὸ Χριστοῦ with ηὐχόμην, which, however, would be a very unusual Latinism (petere ab aliquo; in Greek εὔχεσθαι τῷ Θεῷ or πρὸς τὸν Θεὸν). This construction would be in itself harsh, and one would just as little be able to understand why the Apostle annexed the addition. We accordingly prefer giving ἀνάθεμα, a meaning which the corresponding חרם, in the more modern Hebrew or Rabbinical dialect, possesses, and which likewise predominates in all the New Testament texts in which it occurs. Among the Rabbins, to wit, חרם denotes *a bann*, by which a person was excluded from company, from frequenting the synagogue, and from other privileges. This signification might grow out of that it bears in the Old Testament, and already, Ezra x. 8, mention is made of the חרם over the property of a transgressor in connection with his exclusion from the קהל הגולה. The later Rabbins distinguish three kinds of bann. The first and lightest degree was נדוי (seclusio). It consisted in a removal to the distance of four ells, from all the members of the family, and lasted a month. The second degree was חרם. With the individual standing under this, no one was allowed to learn, or deal, to eat, or drink. Admission into the synagogue was also prohibited to him. (According to the Talmudic Tract, Middot, it is true, they might

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enter the temple, but this was probably only into the atrium gentium, into which even the impure might come). The third degree of the excommunication was called שמתא (compare upon the etymology of this word, Jost Geschichte der Israeliten, Th. 3, s. 150). By it, exclusion from divine worship and intercourse with men for ever was imposed. R. Solomo says, "Whosoever lies under the bann Schammatha, is like fat spread upon a hot furnace, it dries up and returns no more." How fearful a thing excommunication was among the Jews, appears from the form of bann in Buxtorff's Lexicon Talm. p. 828, which inspires horror to read. Many more of the kind are to be found in Imbonati's Bibl. Rabb. p. 450. Does the ἀνάθεμα here, accordingly, denote a person cursed with the bann, then is the ἀπό also to be very naturally taken up as designating the terminus, as Gal. v. 4, κατηργήθητε ἀπὸ τοῦ Χριστοῦ. Now the Χριστός is by several expositors taken metonymically, to denote the body of Christ, *i. e.* the church. So Grotius, Hammond, Selden and others. Likewise Theodoret, not here indeed, but yet at 1 Cor. xvi. 22, where the ἀνάθεμα is explained: ἀλλότριος ἔστω τοῦ κοινοῦ σώματος τῆς ἐκκλησίας. Much would depend upon whether Χριστός, without any adjunct, ever stands for ἡ ἐκκλησία Χριστοῦ. The text, 1 Cor. xii. 12, is not sufficient to prove this; for there Χριστός does not directly signify the church itself, but Christ dwelling in the church. Hence, even supposing Paul to speak of separation from the church, that would still be equally a separation from the blessings of grace that are in Christ. In this manner, the present view does not

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really differ from the most ancient, which understands by Χριστός, Christ himself, fellowship with him, and all the blessings of salvation to be found in that fellowship. So Origen, Chrysostom, Theodoret, Œcumenius, Calvin, Bucer, Witsius, Bengel and others. Admirably do the following explanations speak of the love which is here expressed by St. Paul. Chrysostom: *καὶ γὰρ πελάγους παντὸς εὐρυτέρα, καὶ φλογὸς ἀπάσης σφοδροτέρα ἦν αὕτη ἡ ἀγάπη, καὶ οὐδεὶς αὐτὴν κατ' ἀξίαν ἀναγορεῦσαι δυνήσεται λόγος, ἀλλ' ἐκεῖνος μόνος οἶδεν αὐτὴν ὁ μετὰ ἀκριβείας αὐτὴν κτησάμενος.*[a] Photius: *ὃν οὐδὲν δύναται χωρίσαι τῆς ἀγάπης τοῦ Θεοῦ, οὐ θάνατος ἀπειλούμενος, οὐ ζωὴ προτεινομένη, οὐ τὰ ἐκεῖθεν ἁπλῶς, οὐ τὰ ἐνταῦθα, οὐχ' ὅπερ ἄν τις ἐπινοήσῃ. ὃν τοίνυν οὐδὲν χωρίσαι δύναται, πῶς αὐτὸς ἑκουσίως ἀφίσταται; τί οὖν ἐστὶ τοῦτο; πῶς συμβήσεται τὰ ἀσύμβατα; πρῶτον μέν φαμεν, ὅτι οὐκ ἔστι ταῦτα ἐναντία. οὐ γὰρ ἐστὶν ἐναντίον τὸ ἀγαπᾷν τὸν Χριστὸν οὕτως ὥστε μήτε διὰ κολάσεως μήτε δι' ὑποσχέσεως πάσης ἀφίστασθαι τῆς ἀγάπης αὐτοῦ, καὶ τὸ ἀγαπᾷν τὸν πλησίον οὕτως, ὥστε τὴν σωτηρίαν αὐτῶν ἴσην καὶ μείζονα τῆς ἰδίας ἡγεῖσθαι σωτηρίας, οὔκουν ταῦτα ἐναντία, ἀλλὰ καὶ μᾶλλον συνᾴδοντα. ὁ γὰρ ἀγαπῶν ἀδελφὸν αὐτοῦ, ἀγαπᾷ καὶ τὸν δεσπότην καὶ ἔμπαλιν. ναί, φησί τις, ἀλλ' ἐνταῦθα προκρίνει τὴν τοῦ πλησίου ἀγάπην τῇ πρὸς τὸν Θεὸν, καὶ εὔχεται ἐκεῖνον ἀπαρνήσασθαι τοῦ ἐκείνους κερδῆσαι. Ὁ δὲ Χριστός φησιν· ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος. ἀλλ' οὐκ ἔστι τοῦτο φιλεῖν ὑπὲρ τὸν Χριστόν. τί γὰρ ἦν τὸ φιλεῖν ἐκείνους; τὸ οἰκειῶσαι αὐτοὺς τῷ Χριστῷ. πῶς οὖν ἐστὶ φιλεῖν ἐκείνους ὑπὲρ τὸν Χριστὸν, ὅπου κἀκείνους*

[a] For broader than every sea, and keener than every flame, was that love, and no language is able worthily to express it. But he alone who really possesses, knows what it is.

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εἰς τὴν φιλίαν καὶ ὑπακοὴν ἐλκύσαι ἔσπευδε τοῦ Χριστοῦ..... καὶ γὰρ διϊστάμενος Π. ὑπὲρ τῆς δόξης τοῦ Χριστοῦ καὶ τῆς ἐν αὐτῷ τῶν Ἰουδαίων ἐνώσεως, ῥᾷον πάλιν ἡνοῦτο καὶ συνήπτετο, ὥσπερ τις πῶλος μικρὸν τῆς μητρὸς ἀποσπασθείς, καὶ οὕτως πάλιν αὐτός τε ἐσώζετο, καὶ ὁ Χριστὸς ἐπὶ πλέον ἐδοξάζετο, καὶ τὸ Ἰουδαίων ἔθνος ἐσώζετο, καὶ αἱ διαθῆκαι καὶ ἐπαγγελίαι εἰς πέρας ἤρχοντο. μᾶλλον δὲ οὕτως διϊστάμενος οὐ διΐστατο, ἀλλὰ πλέον ἡνοῦτο. ἢ οὐ δοκεῖ σοι ὅτε Τιμόθεον περιέστεμνεν, ὅτε αὐτὸς ἠγνίσατο, ὅτε τὰ τοῦ νόμου ἐτέλει τὴν χάριν κηρύσσων, ὅτι τρόπον τινὰ πρὸς τὴν χάριν ἐδόκει διΐστασθαι καὶ ἑαυτῷ ἐναντιοῦσθαι; ἀλλ' οὔτε διΐστατο, οὔτε ἑαυτῷ ἠναντιοῦτο. ὑπὲρ γὰρ τῆς χάριτος καὶ τοῦ προσαγαγεῖν πάντας τῷ Χριστῷ καὶ ταῦτα καὶ τἄλλα πάντα ἔπραττεν.[a] Bengel: Verba humana non sunt plane

[a] Paul, whom nothing is able to separate from the love of God, neither death threatened, nor life promised, nor things beyond, nor things on this side the grave, nor whatsoever a man may conceive. If then nothing be able to separate him, whence comes it that he voluntarily deserts. What is this? How shall things discordant be reconciled? First we say, that these two things are not inconsistent. For to love Christ in such a way, as neither by any punishment nor yet promise, to renounce his love, is not contrary to loving our neighbours so strongly as to reckon their salvation equal or superior to one's own. So far are these things from being inconsistent, that they are rather harmonious. For whosoever loves his neighbour, loves also the Master, and the contrary. Yes, says some one, but here he prefers the love of our neighbours to the love of God, and prays that he may be denied the former for the sake of gaining them; whereas Christ says: He that loveth father or mother more than me, is not worthy of me. To love them, however, in that way is not to love them more than Christ. For what was the loving of them? It consisted in conciliating them to Christ. How then is it loving them more than Christ, when he endeavours to draw them into the friendship and obedience of

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apta, quibus includantur motus animarum sanctarum, neque semper iidem sunt motus illi neque in earum potestate est, tale semper votum, ex sese elicere. Non capit hoc anima non valde provecta. De mensura amoris in Mose (Ex. xxxii. 32), et Paulo non facile est existimare. Eum enim modulus ratiocinationum nostrarum non capit, sicut heroum bellicorum animos non capit parvulus. Apud ipsos illos duumviros intervalla illa, quæ bono sensu extatica dici possint, subitum quiddam et extraordinarium fuere. Witsius: Persuasus sum, non esse illos harum rerum æstimatores, qui cogitationes suas longe supra illius, quæ plerumque obtinet et laudari solet, charitatis teporem extollere non didicerunt. Si quis quodammodo saltem divini amoris raptus expertus est, is demum rite cognoscet, omnia sic amantis vota et verba ad vivum resecanda non esse. Such is indeed the case. The objections which have been brought against this *portentosus amor*, as Bucer styles it, arise all from a cool way of contemplating it, which altogether forgets what

Christ. For Paul being divided regarding the glory of Christ, and the union of the Jews in him, was easily again united and reconciled, like some colt separated a little from its mother; and thus himself again was saved, and Christ was the more glorified, and the Jewish nation was saved, and the covenants and promises attained their destination. Thus divided, it was rather no division but a closer union. Or think you not, when he circumcised Timothy, and when he purified himself, and when he fulfilled the requirements of the law while preaching grace, that he seemed, in some way, to be divided in regard to grace, and to oppose himself. But neither the one nor the other was the case, because it was for the sake of grace, and in order to lead all to Christ, that he did these and every thing else.

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a loving heart, in the fervour of its passion, is capable of uttering. Just as little, accordingly, can we bring ourselves to suppose that Paul has merely applied a proverbial mode of speech, common among Eastern nations. The Arabians, for instance, in order to express a strong affection, use words which signify "My soul is the ransom of thine." Compare Caab, Ben Zohair, ed. Lette Lugd. Bat. 1748, p. 97, and Schulten's zu Harvirii consessus, Franeq. 1731, p. 83. Maimonides, zu Sanhedrin, fol. 18, 1, in explanation of the Talmudic phrase, חויני כפרתך, "Behold I am thy ransom, atonement," remarks, that it is a common expression of love. Even the grave manner, however, in which St. Paul introduces his words, does not permit us to suppose a mere proverbial form of speech; which, moreover, becomes so much the less possible, when we do not understand by ἀνάθεμα ἀπὸ Χριστοῦ, the death of Paul. Upon ἀνάθεμα in this passage, compare further, Witsius' very learned treatise, Miscellanea Sacra, T. II., and De Prado Obs. Selectæ, ed. Fabric. Hamb. 1712, a. h. l. We now advance to the exposition of the remaining words, which will bring to view still another and different conception of the passage.

ὑπὲρ τῶν ἀδελφῶν. We may take the ὑπέρ in its narrower meaning of *instead, in the room of.* The dictionary Baal Aruch, introduces under כל, the form common among the Rabbins, חויני כפרתו, and remarks that it signifies the same as חויני במקומו, לסבל עונותיו "Behold, here am I in his place, to bear his guilt." According to the usus loquendi familiar to them in the application of that formula, the ὑπέρ must have the meaning of substitution. In Greek usage,

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also ὑπέρ in conjunction with περικάθαρμα, had entirely the same. Witsius, de Prado, Bengel call attention to the fact, that the Jews ought especially to be excluded from the kingdom of Christ, and hence, that if Paul wished in their stead to be exiled from Christ, the ὑπέρ must be taken in the vicarious sense. We think it more advisable, however, not to urge this sense of ὑπέρ, but to take it in the more general one of, "for the good of."

τῶν συγγενῶν μου κατὰ σάρκα. (According to D E F S, τῶν κατὰ σάρκα). This expresses in how far the Israelites are dear to him, as possessed of human feelings, while ver. 4 and 5, shew in how far they interest him as a believer. In the appended κατὰ σάρκα, σάρξ has the sense of *bodily extraction*, in contrast with a connection of a spiritual kind. Ηὐχόμην. The Vulgate, Cyprian, Ambrose, Pelagius, Bucer, Heumann and others translate it in Latin by the imperf. indic., and thence arises one way more of expounding the verse, different from those which we have hitherto stated. Pelagius, for instance, and others after him, explain: Optabam aliquando, cum prosequerer Christum. The connection which the sentence, thus explained, must have with what precedes, is then as follows: "I have (at the end of the 8th chapter), so affectingly, and in all its greatness, described the love of Christ to us (or as Heumann insists, my love to Christ), that I cannot avoid adding how much it distresses me to have once cherished the desire for my brethren's sake, of continuing separated by a bann from him." The explanation, however, totally rends asunder the

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connection. Such a declaration of his grief, moreover, if once it be viewed in immediate connection with the close of the 8th chapter, would be greatly too much sundered from the last verse of that chapter. The whole following description, given in ver. 4 and 5 of the prerogatives of the Israelites, would then be without any proper object. And just as needless would the more minute defining of *ἀνάθεμα* by the *ὑπὲρ τῶν ἀδελφῶν μου* appear. We shall, therefore, be more correct in rendering the imper. by the conjunct: I *could wish*. In truth the imp. ind. is just what expresses the impossibility of the object which is wished, for which reason it is not perfectly wished, whereas the optative admits the possibility of the object wished, and the present presupposes its certainty. Compare Gal. iv. 20, and Winer Gramm. Excurse, s. 90.

αὐτὸς ἐγὼ. Erasmus: Ipse qui tantum laborarim, ne sejungar a Christo. Theodoret: *Σφόδρα ἁρμοδίως παρενέθηκε καὶ τὸ αὐτὸς ἐγὼ, τῶν ἤδη περὶ τῆς ἀγάπης τῆς περὶ τὸν Χριστὸν εἰρημένων ἀναμιμνήσκων.*[a]

V. 4. Having in ver. 3, expressed by the *τῶν συγγενῶν μου κατὰ σάρκα*, how even human sensibilities moved him to a special love for the Jews, he now states how every disciple of Christ must be kindled to a like regard for this people, by the peculiar place which they occupy in the economy of salvation, as the channel of the light vouchsafed by God to man. The privileges of the Israelites, here specified by Paul, are, however, of a sort not founded upon their

[a] And very aptly has he added the *αὐτὸς ἐγὼ*, calling to remembrance what he had said of love to Christ.

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merits, but upon the free grace of God. Chrysostom: ἐκεῖνα τίθησιν, ἅπερ τῆς τοῦ Θεοῦ δωρεᾶς ἐστιν ἐνδεικτικὰ μόνον, οὐκ ἐκείνων ἐγκώμια.[a]

Ἰσραηλῖται.[b] This name is honourable, referring back to that which the father of the race had received from God himself, *Striver with God*, Gen. xxxii. 29. Thus it is joined, as a peculiarly laudatory epithet, with σπέρμα Ἀβραάμ, 2 Cor. xi. 22, and there, as well as at Phil. iii. 5, used side by side with Ἑβραῖος. Theodoret: Ἦν τοῦτο τὸ ὄνομα καθάπερ τις κλῆρος εἰς τοὺς ἐκγόνους παραπεμφθέν.

ὧν ἡ υἱοθεσία. While God declared Israel to be his peculiar possession (סגלה), in which he was himself king, Israel could also boast on its side of a *childship*, *i. e.* a closer relationship to God. Hence God is also called the *Father* of the subjects of the theocracy, (Deut. xxxii. 6), and the Israelites, his *Children* (Deut. xiv. 1; xxxii. 5). As the whole Israelitish theocracy, however, only outwardly prefigures what the new covenant inwardly bestows, so also is this υἱοθεσία of the Israelite, merely an external reception into childship, along with which, the πνεῦμα δουλείας (ch. viii. 14), still continued inwardly to exist. Compare Gal. iv. 1.

καὶ ἡ δόξα. The simplest explanation to be given of this word is, that it is either to be regarded as an epexegesis of υἱοθεσία, or as forming with it a hendiadis. The reception of the Israelites to childship conferred upon them glorious privileges, so that it might

[a] He brings forward things which serve to indicate God's free gift, not encomiums of them.

[b] This name was, as it were, a heritage transmitted to posterity.

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justly be styled *υἱοθεσία τῆς δόξης*. Thus do Origen, Theodoret, Chrysostom, Anselm, Hunnius, Calov and others understand it. Still *δόξα* may also, per meton. effect. pro causa denote the ark of the covenant, which, 1 Sam. iv. 21, 22, is called כבוד ישראל. So Calvin, Grotius, Koppe. Or, what would have still more in its favour, the *δόξα* might here intimate that visible appearance of God, which, in the Old Testament, is called the כבוד יי. According to the account of the Old Testament, God does not himself appear, but is manifested by a being, which is conceived, sometimes with more, sometimes with less personality. Usually as the representative of Jehovah, appears the *angel of God*, מלאך יי, (Compare upon this subject, the able treatise of Vitringa, Observ. Sacræ, Tom. II. De Angelo Sacerdote), who, as such, is identified with Jehovah, Gen. xvi. 17; wherewith compare ver. 13. Gen. iii. 11, wherewith compare ver. 16. Exod. iii. 2, compare ver. 4, particularly Exod. xxxiv. 5, and xxxiii. 19. The same personage who, Exod. xxxii. 34; xxxiii. 12, was called the angel of God, is, Ex. xxxiii. 14, called *God's presence*. Nay, Is. lxiv. 9, mention is made of an *angel of his presence*. According to another and less substantiating conception, this revealer of God is represented as his *glory*, inasmuch as the glory, the irradiation from a being, intimates, equally as much, the coming forth of that being from his concealment, as does the unveiling of the face. The glory of God appears as Jehovah's representative, principally in the cloud which covered the ark of the covenant, and from which God spake to Moses (Ex. xl. 34, 35. Lev. ix. 6. Exod. xxv.

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22). And, in truth, this *dwelling*, as R. Bechai says, (Buxt. De Arca Foed. c. 10, p. 109), is not to be conceived as a restriction of the Divine presence, but it is like some cave upon the shore, being filled with water, which does not make the sea the less. But even apart from that, when God's appearing is mentioned, it is always the appearing of his כבוד, which is spoken of. Ez. i. 28; x. 4. 1 Kings viii. 10. The Targum, in fine, always employs שכנתא as periphrasis for God, and likewise the LXX. in several passages which mention God's appearance (Is. vi. 1), have δόξα τοῦ Θεοῦ, though there be not the corresponding כבוד in Hebrew. Now, that Paul here means to attribute to the Israelites, as a peculiar privilege, their participation in those theophanies, is the opinion of Thos. Aquinas, Beza, Justinian, Turretin, Heumann and many others. And, certainly, a privilege this was; still, however, it could not be well said of the appearing of the Divine being, that it was a property of the Israelites, in the same way as the other things which Paul here describes, and the more so, that the second temple, according to the express avowal of the Jews, was destitute of the Shekinah. It is to be added, that supposing δόξα to signify the Hebrew כבוד, we should desiderate the addition of τοῦ Θεοῦ, unless, indeed, we were to assume that the Apostle has here copied, not the Hebrew expression, but the Chaldaic, in which שכנתא stands absolutè. On the grounds stated, we prefer keeping by the first-mentioned explanation, according to which δόξα denotes, in general, the noble distinctions of the people of God.

αἱ διαθῆκαι. If man had invented the idea of a co-

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ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· Ἀμήν. If, without having previously formed any doctrinal opinion, we examine this expression exegetically, it will appear that Christ himself is styled *Θεὸς ἐπὶ πάντων*. That construction presenting itself as next at hand, we shall first develop. The participles with the article supplies the place of the verb. fin. with the relative, which is often the case, (John i. 18; iii. 13; xii. 17, particularly, however, 2 Cor. xi. 31, where, in similar connection, stands: *ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας*); it is accordingly to be resolved into *ὅς ἐστι*, as the Syriac interpreter does. It was just here that the Apostle had occasion to say the utmost that could be said, of the Messias, for he was desirous of shewing the Jews what an unspeakable token of grace it was to them, that they stood in so close a relation to the Divine Saviour. It requires to be added, that the foregoing *κατὰ σάρκα*, as Origen and Theodoret observe, entails here, just as at Rom. i. 3, a description of the higher element in Christ. The *ἐπὶ πάντων* is intended to define more minutely the *Θεός*, shewing as it does, that Paul means to put Christ on an equality with him who alone is true God, with the almighty

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Jehovah himself. In Hebrew, אלוהי צבאות and שדי, just as among the writers of the New Testament, (in the Revelation,) the word, ὁ παντοκράτωρ answering in the LXX. to both of these, are designations of the only true God. It would doubtless answer this purpose better, if Θεός had the article; Still, however, even when it denotes the true God, and especially when it is a predicate, Θεός stands often without the article, (John i. 6, 13, 18; iii. 2. 2 Cor. i. 21.) In the present case, moreover, owing to the preceding ὁ ὤν, the article could not well be placed. There is far less to recommend the explanation of Beza, Limborch and others, according to which πάντων is masculine, and is to be referred to the Fathers, over whom Christ is exalted. We require to put a comma before εὐλογητός. It was a pious practice of the Jews, upon mentioning the name of the Most High God, and particularly when they spoke of peculiar tokens of his grace, to append to it a doxology. So Paul, Gal. i. 5. 2 Cor. xi. 31. They likewise did so more especially, when they noticed the blasphemies of others against God's name. See Rom. i. 25. We are thus enabled to explain, how, among the later Jews, instead of using the name of God, the periphrasis הקדוש ברוך הוא, is common. Nay, even in the New Testament, we find ὁ εὐλογητός as periphrastic appellation of God, Mark xiv. 61. This doxology, then, which elsewhere is addressed to God only, (Luke i. 68. Eph. i. 3. 1 Pet. i. 3, and the passages already quoted,) manifests that the Saviour is connected in indissoluble unity with God; according to Paul, partakes equal honour with Him. As a parallel, may be compared

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the Father; for in this passage, just as in 1 Cor. viii. 6, it is not the Divine nature of Christ *merely* which is spoken of, but his entire person, as God and man, who then delivers up his lordship to the Father, when the Redemption has become subjectively the portion of sinful humanity, and the life of God pervades the total mass of the believing species. Hence Augustine observes correctly upon that passage, De Trin. l. I. c. 8: Christus in quantum Deus est, nos cum illo subjectos habet, in quantum sacerdos, nobiscum illi subjectus est. Accordingly, what Paul teaches respecting the relation of the Son to the Father, and that of the εἰκὼν τοῦ Θεοῦ in union with humanity, to God himself, is perfectly consistent with the doctrine of John. (Compare the excellent work: Kleuker, Johannes Petrus und Paulus als Christologen. Riga, 1785.) Nay, it can be demonstrated, that the Jewish theology, in the centuries after Christ, in like manner assumed and taught the identity in person of the Messias with God. On the one hand, the Messias was described by these theologians, as a holy human being, who should be raised from the state of humiliation to the state of exaltation, (Maii Theol. Jud. loc. VIII. § 12. Martini Pugio fidei, passim,) on the other, as the Shekinah itself, (Sommeri Theologia Soharica, Thesis VIII. p. 35 et 38, sqq. Bertholdt, Christologia, p. 132 et 133.) According to the doctrine of the Book Sohar, whose composition, to judge from the reasons particularly urged by Schöttgen against Gläsener, is to be dated not later than the second century after Christ. The Ancient of Days reflects himself in the זעיר אנפין *the little*

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countenance. From that the light is poured forth upon all creatures, and these again beam back their borrowed rays to the Ancient of Days. (Idra Rabba, Sect. VIII. § 126.) The same *little countenance* bears also the name Shechinah, (*i. e.* the fulness of God), and is expressly called דיוקן, *εἰκών*; it is the beginning of all creation. It is likewise called *Metatron*, (Mediator,) and comprehends the upper and the lower world, *in centro*, being created after God's image. These are literally the expressions upon the subject, in Sohar. In complete unison speaks the book Jezirah, (the age of which it is impossible to fix, but which is already quoted in the Gemarah, so that it cannot well fall later than into the 5th century.) We there read, (Liber Jezirah, ed. Rittang. Amst. 1642, § 2.): "The second intelligence is that which enlightens. It is the crown of creation, זוהר חאחדות חשוה, the Brightness entirely equal to the unity, and is exalted above all heads." In virtue of this conception of the great primeval Revealer of God, who, imbibing the whole plenitude of the Divine life, irradiates it out upon other beings, and in virtue of the view, that this very Revealer and Mediator of the upper and lower world has appeared in the humanity of the Messias, the Messias is by Jewish theologians contemplated as identical with God. He bears the all holy name of Jehovah, likewise that of הקבה i. e. חקדש ברוך חוא, which thus perfectly coincides with Paul's here ascribing to him the doxology, (Sommer. Theol. Soharica, p. 78. Maii Theol. Jud. l. VIII. § 1. Schöttgen, Horæ Hebr. T. II. p. 8.) With these doctrines of the Jewish theology,

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we have, moreover, likewise to compare the germs of them, which are already contained in the Apocryphal books. (Wisdom vii. 22, 25. Sirach i. 4, 9. Chp. xliii.) And thus, on historical, no less than on grammatical grounds, the construction of the saying which we have mentioned seems to be confirmed as the most correct.

That construction, accordingly, has been defended by the majority of ancient and more modern expositors, Origen, Ignatius, Tertullian, Cyprian, Augustine, Ambrose, Theodoret, Athanasius, Œcumenius, Cassian, Calvin, Melancthon, Wolf, Heumann, Chr. Schmid and many others. Several of these even found upon the text, an argument against the assailants of Christ's divinity. So that all, even exegetical tradition, conspires to establish the received exposition. Notwithstanding of this, however, various variations of exposition have, since the time of Erasmus, been attempted; But these, to their own disadvantage, deviate very far from each other. The first who proposed a different exposition was Erasmus, who, in the enlarged edition of his Annotations, as if to display upon this passage his whole ingenuity, (for in the Paraphrase he translates agreeably to the common interpretation,) stated three, nay, four modes of punctuation, each giving rise to a variety of meaning. Others afterwards followed. In the first place, he proposes as allowable, to place a point after *κατὰ σάρκα*, and to apply the doxology altogether to the Father, as a laud for his mercy shewn to the Israelites. So Enjeddin, Whiston, Semler. It is an objection to this, however, that the *εὐλογητός*,

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justly be styled *υἱοθεσία τῆς δόξης*. Thus do Origen, Theodoret, Chrysostom, Anselm, Hunnius, Calov and others understand it. Still *δόξα* may also, per meton. effect. pro causa denote the ark of the covenant, which, 1 Sam. iv. 21, 22, is called כבוד ישראל. So Calvin, Grotius, Koppe. Or, what would have still more in its favour, the *δόξα* might here intimate that visible appearance of God, which, in the Old Testament, is called the כבוד יי. According to the account of the Old Testament, God does not himself appear, but is manifested by a being, which is conceived, sometimes with more, sometimes with less personality. Usually as the representative of Jehovah, appears the *angel of God*, מלאך יי, (Compare upon this subject, the able treatise of Vitringa, Observ. Sacræ, Tom. II. De Angelo Sacerdote), who, as such, is identified with Jehovah, Gen. xvi. 17; wherewith compare ver. 13. Gen. iii. 11, wherewith compare ver. 16. Exod. iii. 2, compare ver. 4, particularly Exod. xxxiv. 5, and xxxiii. 19. The same personage who, Exod. xxxii. 34; xxxiii. 12, was called the angel of God, is, Ex. xxxiii. 14, called *God's presence*. Nay, Is. lxiv. 9, mention is made of an *angel of his presence*. According to another and less substantiating conception, this revealer of God is represented as his *glory*, inasmuch as the glory, the irradiation from a being, intimates, equally as much, the coming forth of that being from his concealment, as does the unveiling of the face. The glory of God appears as Jehovah's representative, principally in the cloud which covered the ark of the covenant, and from which God spake to Moses (Ex. xl. 34, 35. Lev. ix. 6. Exod. xxv.

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22). And, in truth, this *dwelling*, as R. Bechai says, (Buxt. De Arca Foed. c. 10, p. 109), is not to be conceived as a restriction of the Divine presence, but it is like some cave upon the shore, being filled with water, which does not make the sea the less. But even apart from that, when God's appearing is mentioned, it is always the appearing of his כבוד, which is spoken of. Ez. i. 28; x. 4. 1 Kings viii. 10. The Targum, in fine, always employs שכנתא as periphrasis for God, and likewise the LXX. in several passages which mention God's appearance (Is. vi. 1), have δόξα τοῦ Θεοῦ, though there be not the corresponding כבוד in Hebrew. Now, that Paul here means to attribute to the Israelites, as a peculiar privilege, their participation in those theophanies, is the opinion of Thos. Aquinas, Beza, Justinian, Turretin, Heumann and many others. And, certainly, a privilege this was; still, however, it could not be well said of the appearing of the Divine being, that it was a property of the Israelites, in the same way as the other things which Paul here describes, and the more so, that the second temple, according to the express avowal of the Jews, was destitute of the Shekinah. It is to be added, that supposing δόξα to signify the Hebrew כבוד, we should desiderate the addition of τοῦ Θεοῦ, unless, indeed, we were to assume that the Apostle has here copied, not the Hebrew expression, but the Chaldaic, in which שכנתא stands absolutè. On the grounds stated, we prefer keeping by the first-mentioned explanation, according to which δόξα denotes, in general, the noble distinctions of the people of God.

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the Father; for in this passage, just as in 1 Cor. viii. 6, it is not the Divine nature of Christ *merely* which is spoken of, but his entire person, as God and man, who then delivers up his lordship to the Father, when the Redemption has become subjectively the portion of sinful humanity, and the life of God pervades the total mass of the believing species. Hence Augustine observes correctly upon that passage, De Trin. l. I. c. 8: Christus in quantum Deus est, nos cum illo subjectos habet, in quantum sacerdos, nobiscum illi subjectus est. Accordingly, what Paul teaches respecting the relation of the Son to the Father, and that of the εἰκὼν τοῦ Θεοῦ in union with humanity, to God himself, is perfectly consistent with the doctrine of John. (Compare the excellent work: Kleuker, Johannes Petrus und Paulus als Christologen. Riga, 1785.) Nay, it can be demonstrated, that the Jewish theology, in the centuries after Christ, in like manner assumed and taught the identity in person of the Messias with God. On the one hand, the Messias was described by these theologians, as a holy human being, who should be raised from the state of humiliation to the state of exaltation, (Maii Theol. Jud. loc. VIII. § 12. Martini Pugio fidei, passim,) on the other, as the Shekinah itself, (Sommeri Theologia Soharica, Thesis VIII. p. 35 et 38, sqq. Bertholdt, Christologia, p. 132 et 133.) According to the doctrine of the Book Sohar, whose composition, to judge from the reasons particularly urged by Schöttgen against Gläsener, is to be dated not later than the second century after Christ. The Ancient of Days reflects himself in the זעיר אנפין *the little*

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countenance. From that the light is poured forth upon all creatures, and these again beam back their borrowed rays to the Ancient of Days. (Idra Rabba, Sect. VIII. § 126.) The same *little countenance* bears also the name Shechinah, (*i. e.* the fulness of God), and is expressly called דיוקן, *εἰκών*; it is the beginning of all creation. It is likewise called *Metatron*, (Mediator,) and comprehends the upper and the lower world, *in centro*, being created after God's image. These are literally the expressions upon the subject, in Sohar. In complete unison speaks the book Jezirah, (the age of which it is impossible to fix, but which is already quoted in the Gemarah, so that it cannot well fall later than into the 5th century.) We there read, (Liber Jezirah, ed. Rittang. Amst. 1642, § 2.): "The second intelligence is that which enlightens. It is the crown of creation, זוהר האחדות השוה, the Brightness entirely equal to the unity, and is exalted above all heads." In virtue of this conception of the great primeval Revealer of God, who, imbibing the whole plenitude of the Divine life, irradiates it out upon other beings, and in virtue of the view, that this very Revealer and Mediator of the upper and lower world has appeared in the humanity of the Messias, the Messias is by Jewish theologians contemplated as identical with God. He bears the all holy name of Jehovah, likewise that of הקבה i. e. חקדש ברוך הוא, which thus perfectly coincides with Paul's here ascribing to him the doxology, (Sommer. Theol. Soharica, p. 78. Maii Theol. Jud. l. VIII. § 1. Schöttgen, Horæ Hebr. T. II. p. 8.) With these doctrines of the Jewish theology,

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we have, moreover, likewise to compare the germs of them, which are already contained in the Apocryphal books. (Wisdom vii. 22, 25. Sirach i. 4, 9. Chp. xliii.) And thus, on historical, no less than on grammatical grounds, the construction of the saying which we have mentioned seems to be confirmed as the most correct.

That construction, accordingly, has been defended by the majority of ancient and more modern expositors, Origen, Ignatius, Tertullian, Cyprian, Augustine, Ambrose, Theodoret, Athanasius, Œcumenius, Cassian, Calvin, Melancthon, Wolf, Heumann, Chr. Schmid and many others. Several of these even found upon the text, an argument against the assailants of Christ's divinity. So that all, even exegetical tradition, conspires to establish the received exposition. Notwithstanding of this, however, various variations of exposition have, since the time of Erasmus, been attempted; But these, to their own disadvantage, deviate very far from each other. The first who proposed a different exposition was Erasmus, who, in the enlarged edition of his Annotations, as if to display upon this passage his whole ingenuity, (for in the Paraphrase he translates agreeably to the common interpretation,) stated three, nay, four modes of punctuation, each giving rise to a variety of meaning. Others afterwards followed. In the first place, he proposes as allowable, to place a point after *κατὰ σάρκα*, and to apply the doxology altogether to the Father, as a laud for his mercy shewn to the Israelites. So Enjeddin, Whiston, Semler. It is an objection to this, however, that the *εὐλογητός*,

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which should be the predicate to Θεός, stands contrary to rule, behind its subject. Bengel, in fact, and prior to him, Faustus Socinus, remarked, that, in Hebrew the ברוך, and after the same manner, the εὐλογητός in Greek, stand always at the beginning of the doxologies; the sole exception to this rule, being Ps. lxviii. 20, in the LXX. But especially might it be objected that then the ὤν would be a wholly idle and highly unnatural addition.

Erasmus, moreover, proposes that the point be placed after πάντων, that ὁ ὢν ἐπὶ πάντων be regarded as descriptive of Christ in contrast to the τὸ κατὰ σάρκα, and that a doxology be supposed from Θεός onward. Locke, Clark, Justin and Ammon take the same course. With this interpretation, it is true the forced character of the previous one is in some degree done away, for the τὸ κατὰ σάρκα obtains an antithesis, and the ὤν is no longer superfluous. But then again there is something strange, on the one hand, in the undefined nature of the expression ὁ ἐπὶ πάντων, which cannot be excused by the ἐπάνω πάντων of John iii. 31, and on the other, in the position of the predicate εὐλογητὸς after the subject; in fine also Θεός, as that subject, would have required the article. We pass over the other misconstructions of the passage, and only further notice the subterfuge of the Socinians, who contend, that by the addition of ἐπὶ πάντων, it is clearly shewn, that Θεός is to be here taken in the more general sense of "Lord, Ruler." More arbitrary still than the misinterpretations of the meaning, are the alterations of the text. Erasmus shews, that in several manuscripts of Cyprian, Hilary and Chry-

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sostom, the passage is cited without Deus; This, however, is but an error of the pen, for the best manuscripts contain it. Grotius maintains that the Syriac translator does not express it, which is not true. He distinctly renders: "Who is God above all." Stolz leaves it out in his translation. It remains to say, that Whitby, Crell, Taylor and others, instead of ὁ ὤν, read ὢν ὁ, "to whom belongs also the ever blessed God," in violation alike of all the manuscripts and of sound understanding. Upon this text is to be particularly consulted the dissertation of Siegm. Baumgarten, Comm. ad difficiliora verba Rom. ix. 5. Halæ, 1746, and Flatt, Annot. ad loca quædam, Epist. ad Rom. 1801, p. 18—27.

V. 6. How now? might the haughty Jew ask. You condemn us all for refusing to believe in your Christ, and thereby will bring a charge upon God himself of not being trust-worthy, for has he not promised that all Israel shall be received into the commonwealth of the Messias? Paul replies, that from the very beginning, the promise of God had not designed to ensure, to every Israelite, as such, the Messias' kingdom. Calvin: Quia voti sui fervore quasi in ecstasin raptus fuerat Paulus, jam ad suas docendi partes redire volens, speciem correctionis adhibet, acsi seipsum ex immodico cruciatu colligeret.

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PART II.

GOD RECOGNIZES NEITHER BODILY EXTRACTION, NOR YET MAN'S WORKS AS CLAIMS TO MERCY. V. 6—14.

Ver. 6. οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Even the ancient expositors, Œcumenius, Theophylact and the Latin, take οἷον correctly, as an adverb, in the sense, *if, as if,* and, agreeably to that, supply a τοῦτο λέγω after οὐχ: The ὅτι is then pleonastically united to οἷον, as both in profane authors and in the New Testament, ὅτι elsewhere appears conjoined with ὡς, (2 Thess. ii. 2). Œcumenius: οὐκ ἐπειδὴ ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, ἀλλ' ἵνα τὴν πρὸς αὐτοὺς ἀγάπην ἐνδείξωμαι. If, however, objections are taken to consider the ὅτι as pleonastic, it might do to take οἷον in its original signification, as relative, and supply before it, οὐ τοιοῦτον δὲ λέγω. At any rate, either of these two constructions, which are also to be found in Calvin, Luther, Camerarius, Carpzov, Alberti and others, is preferable to the third, which has been embraced by Erasmus, Beza, Grotius, Cocceius, Venema, De Wette and many more, viz. that οἷον is here used as elsewhere οἷόν τε, and should be translated, "It is, however, impossible that..." Nowhere can we find examples of this exchange. There is something naïve in Heumann's remark, "That τε is a very little vocable, and serves no purpose but ornament; it may, consequently, be omitted." Wetstein indeed pretends

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to produce authorities. They are, however, inappropriate, inasmuch as it is either the masculine of the relative ὅλος which is used, or the neuter with the dative of the person. Besides the infinitive follows after ὅλος. Moreover, a circumstance, which speaks still more against that explanation, is, that even allowing the omission of the τέ, the peculiar construction of οἷόν τε is opposed to it, that being always followed by the infinitive, so that it would run οὐχ οἷόν τε ἐκπεπτωκέναι.

λόγος means here *promise*, like דבר יי. Ἐκπίπτειν, which in the LXX. answers to נפל, is here, just like its Hebrew counterpart (Josh. xxi. 45. 1 Kings viii. 56. 2 Kings x. 10), used of promises unfulfilled. As there are many vouchers for this in the New Testament (compare *e. g.* 1 Cor. xiii. 8), that is itself sufficient to shew, that we cannot admit the explanation of Casaubon, who, appealing to 2 Macc. vi. 8, takes it in the sense, "to proceed out of the mouth," and translates: At id fieri non potest, nam a Deo profectus est hic sermo.

οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ. The Apostle means by these words, merely to confute the conceit of the Jews, as if *bodily extraction* conferred a prerogative. He proceeds here, in the same manner as at the beginning of chap. iii. Just as there, he did not deny that the Jew possesses advantages over the Gentile, but merely shewed that the former, notwithstanding all of these, and just so much the more culpably, proved himself equally sinful, so likewise here, he allows that *Israel* and the *seed of Abraham* enjoy a distinction, but restricts the sense of the word, *Israel* and *seed of*

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Abraham, in the same way as in chap. ii. 28, he limited the appellation of *Jew*. And doubtless it was the fact, that when God promised felicity to the Jewish people, through the Messias, he did not intend thereby to receive the whole nation as such, into the divine kingdom, but merely contemplated, that salvation should proceed from the midst of Israel, and those be admitted to its enjoyment, who complied with the conditions under which it was imparted. But highly pernicious was the effect of the delusion under which the Jews laboured, in imagining that a title to pardon belonged to them as Jews. This delusion is censured by Justin M. Dial. cum Tryph. c. 44, p. 140, ed Ben. *καὶ ἐξαπατᾶτε ἑαυτοὺς ὑπονοοῦντες διὰ τὸ εἶναι τοῦ Ἀβραὰμ κατὰ σάρκα σπέρμα πάντως κληρονομήσειν τὰ κατηγγελμένα παρὰ τοῦ Θεοῦ διὰ τοῦ Χριστοῦ δοθήσεσθαι ἀγαθά.*[a] It is roughly expressed in the Talmud, Tract. Sanhedrin, c. 11, at the commencement, in the following words, which have since become a universal principle among the Jews. כל ישראל יש להם חלק לעולם הבא, "All Israel has a share in the life eternal." From this totality of Israel, the Gemara, at the passage mentioned, excepts only the various classes of heretics. Even our Saviour assailed the delusion of a claim to favour, founded on bodily extraction, John viii. 39. Compare Matt. iii. 9. Gal. iii. 29. And the Jews themselves admit, that he who does not live like Abraham is not to be reckoned as belong-

[a] Ye deceive yourselves, when you suppose that because you are the seed of Abraham according to the flesh, you will surely inherit the blessing promised to be vouchsafed by God, through Christ.

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ing to Israel; Only in saying this, they attribute a claim of right to human virtue. So Philo, De Nobilitate, p. 906. De præm. et pœn. p. 919, and Abarbanel in the book Nachalath Avoth, f. 183, c. 1: "The disciple whose morals are corrupt, even though he belongs to the children of Israel, is still not of the disciples of Abraham, and the reason is, that he does not endeavour after his manners."

V. 7. Even in the case of Abraham's own children, Paul means to say, it is manifest that bodily extraction, as such, confers no *title*. Ishmael and the sons of Keturah, were no less Abraham's children than Isaac. Nay, Ishmael was the first-born, (For his being born of a maid-servant, need no more have invalidated his right than the right of the sons of Jacob, who were born of maid-servants, was invalidated on that account). God, nevertheless, permitted the promise made to the patriarch, to be fulfilled by Isaac. Highly interesting, and very similar to that of Paul, is the description which R. Jehuda Levita (he lived about 1140) gives of the manifestation of God's free grace in the election of the founders of the theocracy. He says (Liber Cosri ed. Buxt. Bas. 1660, P. I. c. 95, and P. II. c. 12) that ענין האלהי, (this phrase, which literally means *Divine thing*, has probably been substituted by the Hebrew translators for an Arabic one signifying *the Divine essence*), has, from the beginning of time, been preserved in a certain line of the human race, and if a man had several sons it was transmitted to one, and the rest of them were shut out from it. The former then becomes, as it were, the kernel of the race, the latter, with all others ex-

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cluded, forms the shell. According to God's decree, Ishmael, although he was the first-born, was rejected as the shell, and Isaac obtained the עניין דאלהי. In the same way Esau was rejected, although the stronger, and Jacob, although the weaker of the two, obtained Canaan." True it is, that the connection, in which Levita speaks thus, shews that he takes a very different view of the economy of God from that of Paul, still the one has many points of contact with the other.

Now, from this example, and still more from that of Jacob and Esau, which comes after, the Calvinist might draw the following conclusion: Does Paul, in order to justify the mode of dispensing admission into the inward kingdom of God, appeal to the mode in which admission is administered into the outward kingdom of God, and is this the same in both cases, then the decretum absolutum necessarily follows. For Paul describes the dispensation of the ancient theocratical institution as something emanating merely from the absolute will of God, and even the opponents of Calvinism allow, that the reason why the Jews were taken for the covenant people, is to be traced directly to the will of God. (That the Jews were raised to be the covenant people, not for their works' sake, God himself declares, Deut. ix. 6, and the prophets frequently speak to the same effect. It does not follow, however, that the election of Israel took place, without any grounds in the Divine wisdom. Several of these grounds we are enabled to discover, even while here upon earth; the whole will be clear to us, when we come to understand the whole plan of the universe. See

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Lessing, Erziehung des Menschengeschlechts, § 8, 18; Tholuck, Apologet. Winke, zum Studium des A. T. Berlin, 1821). Accordingly, Paul gives us to understand that the ground why God vouchsafes invincible grace to some, and with such grace, salvation, lies also in the will of God, and in that alone. This inference, however, is nowise to be admitted. With regard to the outward theocracy, all that Paul denies, is, that it was conferred in virtue of claims founded upon bodily extraction, or good works, without, however, thereby meaning to deny the existence of other motives in the Divine wisdom. And so far as the inward New Testament theocracy is concerned, there is to be found in the mode of dispensing admission thereto, no more than a negative coincidence with the mode of dispensing admission into that of the Old Testament, *i. e.* inasmuch as admission into the kingdom of Christ is not obtained upon the ground of bodily extraction or of works. But whereas the kingdom of Christ is something which does not merely concern the outward man, like the Jewish church, there will be found, if we weigh the positive side of the matter, this difference obtaining, viz. that the kingdom of Christ comes to men, solely under a *condition*, which is, that they do not reject grace. Now, in thus comparing this entrance into the kingdom of Christ, with the entrance into the Jewish theocracy, he merely brings forward the resemblance of the admission into both, in a negative respect, and means to shew no more than that in the one case, as in the other, there were no antecedent claims.

οὐδ' ὅτι. This the Vulgate renders by: Neque qui;

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It is better as the Syriac does, to take ὅτι as equivalent to διότι. To τέκνα we may supply with Theodoret, τοῦ Θεοῦ which, ver. 8, stands beside τέκνα. That passage, however, can prove nothing as to the present, inasmuch as there the allusion is not precisely the same. We rather look here for τοῦ Ἀβραάμ to be supplied, and the more so from the proposition appearing to harmonize with the preceding one in ver. 6.

ἐν Ἰσαὰκ κτλ. The passage is quoted from Gen. xxi. 12. The καλεῖν has here, after קרא, the sense, *to choose*. In the Divine Revelations a progression is discernible from the lower to the higher, from the more general and undefined to the more defined, just as in nature. Abraham first receives the general assurance, that his seed should inherit the land, and then, afterwards, the more specific one, that Isaac was the one who should be heir. According to a free οἰκονομία, God ordained the latter no less than the former.

V. 8. The τοῦτ' ἔστιν may give the historical exegesis of God's declaration. It may also, however, serve to introduce the prefigurative intimation which, according to Paul's judgment, was involved in that declaration. Baldwin, Mosheim, Taylor and others construe it in the first way. The sense, in that case, would be: We see, then, that according to his free purpose, God does not regard *those* children as heirs of the Heavenly Kingdom, who descend in a bodily way from the patriarch, but *those* only whom, according to his free purpose, he has actually called. Now, doubtless, by this explanation, the object of the Apostle would be attained. The example would sufficiently teach, that a purpose of free grace

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of some kind or other, such, perhaps, as in the present case, to link the tokens of favour to the promise, suffices to open to any the entrance into God's kingdom. By this explanation, however, the ἐπαγγελία falls into the back-ground, although the Apostle obviously intends to bring it forward, as is also clear from ver. 9. Even on this account alone, we have to suppose with Origen, Theophylact, Œcumenius, Ambrose, Erasmus, Grotius, Limborch and many others, that Paul finds in that procedure of God with Abraham, and in the special election of Isaac, a typical allusion to the believers of the New Testament. The τοῦτ' ἔστι accordingly is to be paraphrased: "Accordingly, it is intimated to us by that procedure of God, that ....." This is the precise import of the Rabbinical phrase ורמז סוף דבור. We have now to answer the question, In what, according to Paul's view, does the similarity of believers to Isaac consist?

The great bulk of the expositors we have quoted, suppose it to lie in the circumstance, that Isaac was born in a miraculous and extraordinary way, just as Christians, in respect of the inner man, are preternaturally begotten, whereas the other sons of the patriarch came into the world precisely in the common course of nature. The Arminians in particular conceive the type in this manner. On the contrary, Ambrose, and, for the most part, the Lutherans, regard the resemblance as consisting in this, that a mere promise called Isaac into life, just as in the case of believers, the objective proposal of the forgiveness of sins, on the part of God, and the simple reception of the same, on the part of men, suffice for their ac-

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quittal, without any external condition being fixed. This allusion, certainly very closely connected with that before mentioned, is indisputably the most appropriate. Accordingly Paul was able, by the instance he quoted of Abraham and Isaac, not only to shew what appears, from the second example, which is without typical significance, to have been originally his sole aim, viz. that God in a way altogether free, may either vouchsafe or deny admission into his kingdom (It is to be particularly noticed, that through the whole of this argumentation, one side of the question alone is uniformly brought forward, while the other, or what man is to do when the grace of God is offered to him, remains *here* altogether untouched); But we obtain from the instance selected, a still deeper intimation, viz. that God appointed to be the father of the theocracy, that particular individual who had been called into existence, by a simple promise of God, apart altogether from the way of ordinary bodily propagation. Here, as in other passages, the Apostle puts a typical construction upon the Old Testament, in whose narratives both of individuals and of the nation, so many analogies are to be found. In virtue of these, the beautiful saying of the Cabbalists, often so perversely applied, may, in a certain respect, be approven (Synopsis Sohar, p. 27, No. 19): *As an angel of God, never, but in a terrestrial garb, appears upon the earth, so there is a mysterious meaning of Scripture arrayed in the open one.* And, with no less truth than beauty, does Augustine say, upon the same grounds, Quæst. cv. in Exod.: "The whole Old Testament resembles the mystery of the ark of

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the covenant, over which the cherubim spread their covering wings." In Gal. iv. 23, likewise, the Apostle contemplates Isaac, in respect of his birth being the consequence of a promise, as a type of Christian believers. In a perfectly similar way, the γεννηθεὶς κατὰ σάρκα and the γεννηθεὶς κατ' ἐπαγγελίαν stand in opposition, although there the point of contrast is different. Calvin's construction of this declaration and its meaning is as follows: Duo sunt hic considerandа, promissionem salutis Abrahæ datam ad omnes pertinere, qui ad eum carnis originem referunt, quia omnibus sine exceptione offeratur, atque hac ratione jure appellari fœderis cum Abrahamo concussi heredes. Nam quum Dominus voluerit fœdus suum non minus in Ismaele et Esau quam in Isaac et Jacob assignari, apparet non fuisse penitus ab ipso alienos, nisi forte pro nihilo habeas circumcisionem. Alterum est, filios promissionis proprie nuncupari, in quibus ipsius virtus et efficacia exstet. Ea ratione hic negat Paulus omnes Abrahæ filios esse filios Dei." This distinction between the gratia efficax et inefficax is, however, totally inapplicable, as it is manifest that here the subject spoken of, is solely the bestowal of external privileges (such as the Theocracy), and not the influences of divine grace upon the soul; not to mention that the Calvinistic exposition does not accord with the connection. The Remonstrants justly remark: *agitur hic non de datione fidei sed justitiæ.* The expression τέκνα τῷ Θεῷ denotes those members of the Theocracy who are acceptable to God, and obtain entrance into

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the Messias' kingdom. Λογίζεσθαι εἴς τι, *to look upon as something*, like the Hebrew בחשב ל.

V. 9. Paul brings a text from the Old Testament to vouch that Isaac's birth really was the consequence of a promise of grace. The passage is from Gen. xviii. 10, 14. In the LXX. the translation does not run precisely the same way. For κατὰ τὸν καιρὸν τοῦτον, there stands in the Hebrew, the difficult phrase כעת חיה, which the LXX. render κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, Onkelos: בעדן דאתון קימין. The likeliest grammatical explanation is that חיה is adjective Gen. fœm. as Drusius expounds: hoc tempore vivente *i. e.* redeunte. The same phrase returns 2 Kings iv. 16.

V. 10. The instance adduced of the election of Isaac was, doubtless, decisive enough, more especially considering that Ishmael, as first born, ought to have had a prior title. Still the reason of Isaac's vocation to be Founder of the Theocracy, might have been sought, not in God's free purpose, but in some circumstance connected with the children; as, for example, in the fact that Ishmael was born of a different mother, and she a slave, a haughty and impious woman, &c. For that reason, Paul shews, in a still more pertinent example, how God's purposes recognise no claims whatever on the part of man. Rebecca bore Jacob and Esau, twin brothers, consequently both had the same father and the same mother, nay, Esau was in this instance also the first born, but nevertheless God made the call to be founder of the Theocracy be transferred to Jacob. Se-

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veral expositors, such as Ambrose, Arminius, Hunnius, Cornelius á Lapide and others, suppose that here also Jacob and Esau have a typical signification. And, doubtless, that opinion might be evinced somewhat in the following way: Ishmael and Esau are both first-born sons, both boisterous and wild, both excluded from the Theocracy, both expelled from their home. Isaac and Jacob are both younger brothers, both gentle and meek, both founders of the Theocracy, and inhabitants of Canaan, as prefigurative, first, of the gospel promises, and secondly, of the *βασιλεία τοῦ Χριστοῦ* in glory. In this way is the type understood by Barnabas, Ep. c. 12. p. 43. ed. Cot., by Tertullian, adv. Marc. l. III. p. 412. ed. Rig., and likewise by Cyprian, Testimon. adv. Judæos. Although, however, the matter admits such a representation, still Paul has not here brought the typical sense prominently forward. Neither was this possible, inasmuch as the election of Jacob, he not having been born on the ground of so weighty a promise as Isaac, was not in a typical point of view of such a sort as to demonstrate any thing in favour of the free justification of believers.

οὐ μόνον δέ, Heightening of the proof. Theodoret: *Εἰ νομίζεις, φησί, διὰ τὴν Σάῤῥαν προτιμηθῆναι τὸν Ἰσαὰκ τοῦ Ἰσμαὴλ, τί ἂν εἴπῃς περὶ τῆς Ῥεβέκκας;*[a] We have not only to fill up a blank after *οὐ μόνον δέ*, but to suppose an *ἀνακόλουθον*. After *οὐ μόνον δέ* many supply *Ἀβραὰμ τοῦτο ἔπαθε*, as Beza; others *Ἀβραὰμ τοῦτο δείκνυσιν*, as Baumgarten, in which case it would

[a] If you deem that it was on Sarah's account Isaac was preferred to Ishmael, what can you say about Rebecca?

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be unnecessary to explain the word Rebecca by an ἀναχόλουθον. It is, however, more probable, that after the ascending μόνον, we have merely to supply what is usually supplied, a τοῦτο, as is done by Luther; "not only is such the case," (and this τοῦτο we might explain with Theophylact: Ἐπὶ τοῦ Ἰσαὰκ τοῦτο ἴδοις, or better ἐπὶ τοῦ Ἀβραὰμ τοῦτο ἴδοις,), and that Rebecca, instead of the nominative, should stand in the dative, seeing it ought properly to be construed with the ἐρρήθη in v. 12. This is the way Castalio translates, Rebeccæ, and at v. 12. he again takes up the dative: Rebeccæ inquam dictum est; so also Luther. We cannot suppose, with Schöttgen, that, according to the analogy of the Hebrew, in which a nominativus absol. can precede and be referred to by a subsequent pronoun in the dative, Rebecca is here to be rendered: Quod attinet ad Rebeccam. It is rather evident from the γάρ at the commencement of ver. 11. that Paul has let the construction slip. It will not answer, whatever way the sentence from ἀλλὰ καί may be conceived, to supply the name Σάρρα after οὐ μόνον δὲ, as, so long ago, Ambrose and the Syrian did, for the allusion to the Patriarch himself predominates so greatly in the example of Isaac, that Sarah is thrown into the shade.

ἐξ ἑνός. The Vulgate translates, ex uno concubitu, and Origen, Augustine and others, expound conformably. The view is defended by Havercamp, but, to say nothing of other objections, it would, in that case, be impossible to know what to supply, for the masculine κοίτος has not the signification of *consuetudo maritalis*. It is also improper to supply χρόνον with Zeger and Hammond. The most natural

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way is that adopted of old by the Syriac, viz. to construe ἑνός as the masculine genitive with Ἰσαάκ, so that the sense is: There was but one mother and one father.

V. 11. However clearly the connection, as hitherto explained, demonstrates that Paul cannot, in the three following verses, intend to deliver the doctrine of absolute election, his words have nevertheless been expounded to that effect, and when the connection and *analogia fidei* are overlooked, it is very possible to do so. Baldwin: Hoc est illud mare periculosum, in quo, qui cynosuram verbi divini, quod omne consilium Dei nobis revelavit, non attendit, naufragium fidei facit. Augustine, at an earlier period of his life, had laboured in his Prop. 60, and more especially ad Simpl. l. I. q. 2, to shew that these verses cannot speak of a decretum absolutum. He afterwards retracted his opinion, however, and endeavoured to establish the contrary, Retract. l. I. c. 23; De Prædest. Sanct. c. iv. 16, 17, 18. Among the defenders of the doctrine of absolute election are principally to be compared, Paræus, Dub. 6, ad. h. c; Polanus, Syloge dissert. de pradest. p. 664; Calvin himself, Instit. l. III. c. 21, § 7, sqq.; and Mark, Exercitationes, ad. N. et V. T. Exercit. IV. Among the opponents of the decretum absolutum, see in particular Gerhard, Loci Theol. T. IV.; Baldwin, Obs. ad. h. c.; Arminius, Acta Dordracena Remonstr. p 113—129; Limborch on the text; Deyling, Obs. Sacræ. T. IV. Obs. V. against Mark's Exercit. IV. As the defenders of the decretum can only be refuted by

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a careful exposition of particulars in unison with the connection, we at once proceed to this.

μήπω γὰρ γεννηθέντων. The *γάρ* introduces the *ἀνακόλουθον*; To *γεννηθέντων* we have to supply *τῶν παίδων.* In place of *κακόν* some codices read *φαῦλον.* In order to understand this verse, we must conceive ver. 12. as preceding it. The sum of both is as follows: "Their fate was determined before their external relations or actions could give them opportunity of establishing a claim." Here, however, arises the momentous question, what kind of fate was it which was determined? Surely not their eternal happiness or damnation? Ver. 13 shews that privileges and distinctions in general are the subject spoken of, just as at Mal. i. 3, mention is made merely of outward blessing of all kinds, partaken by the sons of Jacob; but the connection and the foregoing example of Isaac likewise lead us to conclude, that along with the decree respecting outward privileges in general, the *theocratical vocation* of both individuals, and of the nations that descended from them, was in a more particular manner decided. Independent of claims which Esau might have advanced to the honour of propagating by his seed the Theocracy and other advantages connected with it, God vouchsafed this prerogative, together with the occupancy of the Theocratical country, to Jacob. Now, inasmuch as the doctrine involved in that history was meant to shew the Jews the connection in which they stood with Christ, doubtless what took place must also have some application to them. That, however, will not consist in

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this, that the instance demonstrates, that God, according to his absolute decree, gives faith in Christ to some, but denies it to others, or, that as Esau, of God's mere good pleasure, was shut out from the actual, and consequently, likewise, from the typical Canaan, so are many arbitrarily excluded from the kingdom of Christ. Much rather does the bearing upon the Jews consist in this, that just as God, without acknowledging right, conferred the outward Theocracy and various advantages upon whom he chose, so also does he now convey the inward Theocracy to, or permits to enter therein, the person whom he chooses. And, in fact—for this is the argument against the *Jews*—he permits those only to enter, who acknowledge the despised Nazarene, as the anointed of the Lord, and seek salvation by closing with his redemption. Jerome, Ep. 120, ad Hedibiam, qu. 10, ed. Vall.:—non salvat (nos) Deus irrationabiliter et absque judicii veritate, sed causis præcedentibus, quia alii non susceperunt filium Dei, alii vero recipere sua sponte voluerunt. See especially Turretin, ad h. l. Accordingly, the Apostle does not even touch the relation betwixt what is done by man, and what by God, in the work of conversion, and we again find nothing more than an application of that Old Testament history to the New Testament *datio justitiæ*, not however *fidei*.

Ἵνα ἡ κατ' ἐκλογὴν πρόθεσις μένῃ, statement of the design which lies in that prediction of God. *Μένειν* applied to purposes, means, like the Hebrew עמד, *to have permanence*. (Palairet brings examples from profane authors.) The eternal purpose of God seems

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then to be unchangeable to man when God in time, and ere anything has occurred to make him alter it, makes it known to man. Πρόθεσις, as at c. viii. 28, means *the purpose of God*, and, indeed, the word refers positively to the advantages imparted to Jacob; Esau's exclusion, however, from a variety of tokens of grace, and especially from the Theocracy, is not represented as a positive transaction. That such is the case appears from the circumstance, that wherever a πρόθεσις, in regard to man, is ascribed to God, it universally denotes a purpose of salvation on the part of God, Rom. viii. 28. Eph. iii. 11. 2 Tim. i. 9. Just as, in point of fact, the exclusion of men from the outward as well as from the inward kingdom of God, is no act of God's, but merely a præterition. This πρόθεσις is further defined by the addition κατ' ἐκλογήν. Now that may be very variously taken up. First, there are some, as Origen, Grotius, Venema, Wolf and Koppe, who understand it objectively, as designation of the *object*, what the πρόθεσις respects; and, in truth, not unfrequently in Greek, κατά is to be rendered, *in respect to*. Grotius: Voluntas libera Dei in iis quæ pertinent ad prælationem. Then again there are others who take this addition subjectively, as descriptive of the nature of the πρόθεσις; and this meaning of substantives, when joined by κατά to another noun, is at least the more common, κατά with the accusative being used to form adjectives. Here again, however, the various expositors divide in their conception of the meaning of ἐκλογή. Chrysostom, Photius and Ambrose, understand by it, God's electing, according to the actions which he *foresaw*. Pho-

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tius: Εἰπὼν κατ' ἐκλογὴν, ἔδειξεν ὅτι καὶ διάφερον ἀλλήλων. οὐδεὶς γὰρ ἐκλέγεται ἕτερον ἀφ' ἑτέρου, εἰ μή τι αὐτοῦ διαλλάσσοι.[a] This exposition is connected with that which, in an unnatural way, the same expositors put upon οὐκ ἐξ ἔργων, viz. "not of works *already performed*, but yet of works *foreseen*," which is wholly contrary to the connection. Chr. Schmid proposes to take ἐκλογή as synonymous with ἀγαπή, just as ἐκλεκτός is equivalent to ἀγαπητός, and translates: ut appareret Dei decretum benevolentia niti. But ἐκλογή, except where it stands as abstr. pro concr. can never be totally equivalent to ἀγάπη. Ernesti justly observes, Instit. Interp. N. T. P. ii. c. 8, that the Hebrew endeavours to illustrate the idea of *freedom* by that of *choice*, that Josephus also, De Bello. Jud. l. II. c. 8, § 14, uses ἐκλογή in the sense of *freedom*, (The passage treats of the Sadducees, and says: φασὶν ἐπ' ἀνθρώπων ἐκλογῇ τό τε κακὸν καὶ τὸ καλὸν προκεῖσθαι. In Plutarch, ἐκλογή is found employed in the same way,) and, accordingly, that here too the κατ' ἐκλογήν must indicate still more the absoluteness of the πρόθεσις. Now, this grammatical exposition is adopted by anti-predestinarians, as well as by predestinarians, and, in this respect, there is no difference betwixt the two parties. Calvin explains: propositum Dei quod sola ejus beneplacito continetur, and Bengel: in sola electione liberrima πρόθεσις suam rationem sitam habit. Latine diceres, *propositum Dei electivum*. Very different, however, is the doctrinal bearing con-

[a] By the words κατ' ἐκλογήν, he shews that they differed from each other; for no one elects one of two before the other, unless for some difference.

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nected with this idea of an absolutely free choice by the Calvinists on the one hand, and by the Lutherans, Arminians and many Catholics on the other. The Calvinists, with whom the notion of God's freedom passes too easily into that of arbitrariness, understood under ἐκλογή, as was done by Augustine in his day, that unrestricted liberty of choice, on the part of God, in virtue of which he can impart faith to whomsoever he will, while their opponents understand by it, that freedom of choice whereby he can choose and appoint what conditions he will, on which to vouchsafe admission into his kingdom. In compliance with the doctrinal conception which Augustine and Calvin form of the word ἐκλογή, the former thus expounds it, (Augustine c. duas Ep. Pell. l. II. c. 7): Electionem quippe dixit, ubi Deus non ab alio factum, quod eligat invenit, sed quod inveniat ipse facit. Here, also, this exposition is refuted by the fact, that the Apostle (after Mal. i. 3), is speaking of the dispensation of external tokens of grace alone, and among these, of the external theocracy, but assuredly not at all of inward operations of grace, that hence, the New Testament subject to which that of the Old refers, is not *faith* in the scheme of salvation for all mankind, but *this scheme itself*, which God, according to his free purpose, has indicated as the door through which all must pass, who wish to have an interest in the kingdom of Christ. The construction of Paul's entire expression by the Lutherans, many Catholics and the Arminians, is the same, only that the latter, as usual, expound more historico-grammatically. Limborch: πρόθεσις est propositum quod Deus fecit cum quadam

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electione, vel per modum electionis, quo unum prætulit alteri. Electio enim discrimen aliquod et prælationem unius præ altero includit; nempe propositum quo Deus constituit sibi jus reservare declarandi quovis tempore, quos et quales pro semine Abrahami habere velit.

οὐκ ἐξ ἔργων. There are two kinds of false evasion to which the opponents of the decretum absolutum have here recourse. Several suppose that Paul merely refuses to acknowledge works *performed*, as conditional ground of election, but by no means intends to exclude them in so far as God, from the bias of men's will, *foresaw* them. So in particular Photius: Εἰπὼν οὐκ ἐξ ἔργων, παρέστησε τὸ μέγεθος τῆς κλήσεως καὶ τῆς χάριτος αὐτοῦ, ὅτι καὶ μηδὲν πραξάντων ἐκλέγεται καὶ προσκαλεῖται, ἀλλ' εἰ μηδὲν πραξάντων ἐκλέγεται, πῶς ἐκλέγεται; ἡ μὲν γὰρ ἐκλογὴ ἐπὶ τῶν τι γίνεται διαφερόντων. οἱ δὲ μηδὲν πράξαντες, τί διαφέρουσι; καὶ πάνυ. ἀνθρωπίνοις μὲν γὰρ ὀφθαλμοῖς ἐπεὶ οὐδὲν ἔπραξαν, οὐδὲν διαφέρουσι, θείᾳ δὲ προγνώσει τοῦ μέλλοντος, πολλὰ διαφέρει, καὶ ὁ μὲν εὐαρέστησε τῷ Θεῷ, ὁ δὲ οὐκ ἔτι. So likewise Theodoret: οὐκ ἀνέμεινεν ὁ Θεὸς τῶν πραγμάτων τὴν πεῖραν.[a] And so

[a] By saying "not of works," the Apostle exhibits the magnitude of God's calling and grace, inasmuch as He calls and elects from among persons, who have done nothing. But if it be from among such that he elects, how is there any election at all? For election takes place among objects which are at least somewhat different; Wherein, however, lies the difference of persons who have done nothing? 'Tis all true. To human eyes, having done nothing, they differ in nothing. But in the divine foreknowledge which extends to the future, there is a mighty difference. The one has pleased God, while the other has not.

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no less Augustine; Enchir. c. 98. Pelagius, (Compare particularly Julian's declarations in Augustine, opus imp. con. Jul. l. I. c. 131, Ambrose, Heumann, (Philo too, Alleg. l. III. p. 77, explains God's saying in this way, just like Pelagius). This exposition, however, is altogether unnatural; and not without reason does Peter Martyr accuse its advocates, eos adverso flumine navigare. See also Augustine speaking against it, c. duas Ep. Pel. l. II. c. 7, § 15. On the other hand, there are some, especially Augustine, in Prop. 60, and Simplicius, l. 1, c. 2, who would exclude works, in as far as they emanate from the love vouchsafed by God, but would not exclude faith on account of which that love was first bestowed. In the Prop. Augustine says: Quid ergo eligit Deus? Si enim cui vult donat Spiritum Sanctum per quem dilectio bonum operatur, quomodo elegit cui donat? Si enim nullo merito non est electio; Æquales enim omnes sunt ante meritum, nec potest in rebus omnino æqualibus electio nominari. Sed quoniam Spiritus Sanctus non datur nisi credentibus, non quidem Deus eligit opera quæ ipse largitur, *sed tamen eligit fidem.* Quia nisi quisque credat in eum, et in accipiendi voluntate permaneat, non accipit donum Dei. Augustine himself, at a subsequent period, rejected this shift, having learned, as he says, from Eph. vi. 23, that man derives faith likewise from God. Now, doubtless, from this point, the shift might be assailed, seeing that genuine belief of the heart presupposes an operation of the Divine Spirit in man. We cannot but imagine faith to depend upon that inward compulsion, which forces itself upon a man's religious and moral sense, and

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urges him in this way to yield his assent. But such compulsion is the work of God, which a man may resist, evade, but never call forth within himself. This disputed point of doctrine, however, does not here come at all into question, inasmuch as it is proved by the connection, that the Apostle does not explain the relation between what is divine and what human in the work of conversion. It suffices for the exegesis of the passage before us to say: "Works confer no title to the acquisition of the Theocracy, God can impart admission to that to whomsoever he will." Elsewhere it is laid down who they are upon whom, in the times of the New Testament, he does choose to confer it. On the other hand, the Predestinarians are to blame, who, imitating Augustine, (in his later writings, De prædest sanct.) follow the Vulgate in the division of the words, and construe the οὐκ ἐξ—καλοῦντος not with what goes before, but with ἐρρήθη, by which means the pretended predestinarian sense is brought somewhat more boldly out. Luther likewise expresses this connection. It is, however, highly unnatural. Much rather is the clause a more precise definition of the sort and manner of the πρόθεσις of God. The ἐκ τοῦ καλοῦντος denotes that God's purposes are not to be restrained by claims urged on the part of men. Were we to tear the declaration from its connection with the context, and refer it to eternal bliss or perdition, and were we further to regard neither the usus loquendi nor the analogia fidei, it would then, to be sure, be possible to demonstrate from it the decretum absolu-

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tum. In that case, we might include the not repelling the persuasive influence of the Holy Spirit as among the works, and say that man, according to the unconditional good pleasure of God, is converted by irresistible grace, and so brought into the spiritual kingdom of Christ. Not only, however, as we already shewed, would this be altogether contrary to the connection, it would be as much contrary to Paul's usus loquendi and the analogia fidei. For in respect of the former, it is justly observed in the Act. Syn. Dordr. Remonstr. as follows: "With Paul, the expressions ἐξ ἔργων, κατὰ σάρκα, κατ' ὀφείλημα, ἐξ ἔργων νόμου are always equivalent, Ubi enim loquitur Scriptura ad hunc modum, ut dicat *fidem* dari ex aut non ex operibus." (It treats solely of the datio justitiæ not fidei.) "Ubi aut quando hæc questio mota est? Contra scriptura N. T. passim, et imprimis epistolae Paulinae, abunde agunt de imputando *justitiam*. Unde etiam manifeste liquere potest, quo pacto propositum Dei secundum electionem est, aut cum electione conjunctum, ita videlicet ut ex Judaeis peccatoribus eos eligat, qui sunt ex fide Christi, iis relictis, qui ex lege aut ex operibus sunt." And as to the analogia fidei, Melancthon truly remarks, There are two propositions so very demonstrable from Scripture, that we cannot avoid placing them in front of every inquiry into predestination: 1. Quod Deus non sit causa peccati. 2. Quod promissio universalis. To the passages which vouch the universality of the promise—and that certainly not in mere *semblance*—Ez. xxxiii. 11. 1 Tim. ii. 4. Tit. ii. 11.

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Rom. v. 12–19. 2 Pet. iii. 9; we may add those which clearly represent the will to shew mercy on God's part, and the want of desire and the resistance on the part of men: Is. lxv. 2. Jer. iii. 12. Matt. xxiii. 37. Acts. vii. 51. Heb. iii. 8, 15. Acts. xiii. 46. Memorable are the words of Calvin upon 2 Pet. iii. 9: Sed hic quæri potest, si neminem Deus perire velit, cur tam multi pereunt? Respondeo, non de arcano Dei consilio hic fieri mentionem quo destinati sunt reprobi in suum exitium, *sed tantum de voluntate quæ nobis in Evangelio patefit.* (And why should we not believe just what stands in the Gospel?) Omnibus enim promiscue manum illic porrigit Deus, sed eos tantum apprehendit ut ad se ducat, quos ante mundum conditum elegit. Alas for the poor reprobate! How God mocks them, stretching out his hand and yet refusing to draw them to himself.

V. 12. This saying was made to Rebecca, when the two children struggled in her womb, and she wished to have the thing explained, Gen. xxv. 22, 23. The words ὁ μείζων and ὁ ἐλάσσων do not refer to Esau and Jacob, but immediately to the two nations that were respectively to descend from them. This the parallelism in that passage shews, the first member of the verse being לאם מלאם יאמץ. In point of fact too Esau never served Jacob, as Augustine justly observes. See Deyling, Observ. T. IV. Obs. V. p. 715. From the circumstance that the declaration by God does not refer to the individuals, it becomes still more manifest, that there can be no

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mention here of the communication to them of the gratia irresistibilis, but that it respects solely the freedom with which God imparts a right to the outward Theocracy, and the privileges therewith connected, and that the inference of the Apostle is simply as follows: It is thus in God's power, without recognizing a claim which Israel desired to enforce, to appoint conditions of entrance into the new kingdom of God, under which all believing heathen, equally with believing Israel, may obtain salvation. Excluded from the divine commonwealth, the Idumæans were actually, as the prediction says, made slaves by David, 2 Sam. viii. 14. subdued by the Maccabees, 1 Macc. x. 27, 31, and finally brought wholly into subjection by Hyrcanus. Josephus, Archæol. l. xiii. c. 9. § 1. c. 15. § 4. Compare also the observations on ver. 6.

V. 13. The Apostle quotes another saying from the Old Testament in order to confirm what goes before. This time it is taken from Mal. i. 3. Jehovah there, by the mouth of his prophet, upbraids the people of Israel with having forsaken and despitefully entreated Him, although upon them he had showered down blessings, whereas the Edomites, who yet sprang from the same progenitor, were living under oppression. Accordingly that saying too speaks of the *nation* standing without the Theocracy, and not of individuals; Nay the subject is not so much as reception into the external Theocracy, far less inward conversion, but outward prosperity alone.

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Nevertheless the Calvinists, and in their sense likewise certain Catholics, like Dionysius Carthusianus, remark upon the passage: Odisse est velle gratiam juste subtrahere. So too Salmeron, Disp. 4, in c. 9. *μισεῖν* stands here not positively but privatively. It marks merely a minor degree of love for Esau than for Jacob. When a Hebrew compares a less with a greater love, he is wont to call the former *hatred*. See Gen. xxix. 30, 31. Deut. xxi. 15. Prov. xiii. 24. Matt. vi. 24. Luke xiv. 26. (Comp. Matt. x. 37.) John xii. 25. Compare Glassius Rhet. sacra. l. III. tr. 3, can. 19. It is shocking to hear the gross predestinarian explain this hatred, as if it were a personal antipathy of God towards Esau, in consequence of which he withheld from him his grace. To maintain such a misanthropy on the part of God, when the New Testament extols his *φιλανθρωπία*, Tit. iii. 4, is to be met with by the saying: *ἀγαπᾷς γὰρ τὰ ὄντα πάντα, καὶ οὐδὲν βδελύσσῃ ὧν ἐποίησας, οὐδὲ γὰρ ἂν μισῶν τι κατεσκεύασας*, Wisdom of Sol. xi. 24. So long as a creature has in it any thing divine, that creature God cannot hate, for *τὸ ὅμοιον τῷ ὁμοίῳ ἥδεται*. Now so long as there exists in the rational and moral being a manifestation of conscience, there is certainly something divine in it. Every man, accordingly, in whom conscience has not been wholly effaced, is necessarily an object of divine love. How it lies with God to invest one individual with fewer, and another with more privileges upon earth, considering that every inferiority and tribulation may prove beneficial to the soul, Sirach declares, xxxvi. 11, 12, in a way similar to Paul.

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PART III.

GOD HAS THE ABSOLUTE RIGHT TO IMPART TO WHOM, AND IN WHATSOEVER WAY, HE PLEASES, THE TOKENS OF HIS LOVE. ACCORDINGLY HE IS ALSO FREE TO PRESCRIBE CONDITIONS OF JUSTIFICATION, UNDER WHICH THE GENTILES NO LESS, NAY EVEN MORE NUMEROUSLY, THAN THE JEWS, OBTAIN MERCY. V. 14—24.

V. 14. Result of what has been said. To charge God with unrighteousness, would be contrary to the declaration, Deut. xxxii. 4, as it is to the entire doctrinal system of the Old Testament. This can never, therefore, be the scope of Paul.

Ver. 15. In order to evince that the freedom, ascribed in the preceding context to God, supposes no unrighteousness in him, the Apostle shews that the Scripture, in express words, represents God's mercy as independent of all human deserts and claims. Erasmus, accordingly, states the connection in perfect conformity to the design of Paul: Absit ut ejusmodi cogitatio subeat animum cujusque, *neque sic interpretetur*, quod in Exodo Moysi loquitur Deus. To oppose the gainsayer with so stern a Scripture was harsh, but the Apostle seems to delight in assailing, with iron front, the pretensions of righteousness by works. Bengel pertinently observes: Alia est sententia verborum Pauli, qua satisfacit responsatoribus operariis, alia mitior latet in ænigmate verborum

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pro fidelibus. Etiam in sacris scripturis, præsertim ubi a thesi ventum est ad hypothesin, τὰ ἤθη, non modo οἱ λόγοι, expendi debent. Et tamen commentarius nullus ita planus esse potest, quem facilius quam Pauli textum intelligat operarius. The Apostle's argumentation is what the Rabbins call גזרה שוה, confirming by another, any saying doubtful to the adversary. A want of simplicity and acuteness seduced several expositors, desirous of removing the decretum absolutum from this and the following verses, to cut the knot, by putting them, up to the 20th, into the mouth of a Jew, imbued with the Pharisaic principles of a fate, and here brought forward as the opponent of the Apostle; So that it would be such a person, who adduces the following texts as objections against Paul. Origen was the first to adopt this course. So Chrysostom in regard to ver. 16, Jerome ad Hedib. qu. 10. (This father, and so likewise Photius, strangely enough, make Paul in the 20th verse, thus, somewhat unskilfully, reply to the opposer of predestination: Ex eo quod respondes Deo et calumniam facis, ostendis te esse liberi arbitrii, et facere quod vis, vel tacere vel loqui[!]) So too Camerarius, Kohlreif, but in particular Heumann, who takes great credit to himself for the exposition. Wolff long ago stated many solid objections to it. The following are counter arguments: 1. The Apostle is wont, in refutation, never to be satisfied with a μὴ γένοιτο, but follows it up with a proposition by which the opponent is repelled, Rom. iii. 6; iv. 31; vi. 2, 15; xi. 1. 2. It would then be necessary with Heumann, to render the γάρ in τῷ γὰρ Μωσῇ, *but*. This is contrary to the rules of the

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language. It may indeed be conjoined with ἀλλά, as enim with at; even then, however, it is not per se, *part. adv.* 3. Paul never makes his opponent's argument with texts of Scripture; these he keeps for himself. 4. In ver. 19 the οὖν indicates clearly a fresh objection on the part of the adversary, which has been derived no farther back than from ver. 17 and 18. Had the preceding words been one and all the opponent's, this ἐρεῖς οὖν would have been wholly redundant. 5. The defenders of this exposition gain nothing, for the words which, by their own admission, were delivered by Paul, ver. 10—13, are no less strong than the following. The text adduced by Paul is taken from Ex. xxxiii. 19, and quoted literally as it stands in the LXX. It there occurs in the following connection. Moses had entertained a wish to behold a preternatural manifestation of the Divine Being. To a certain extent God vouchsafed it to him, but appends the words before us in order that the patriarch might not be uplifted, but might understand that so great a privilege had been imparted to him by free grace alone, and not upon the ground of his own worthiness. Accordingly the Hebrew words חנן and רחם, to which the Greek ἐλεεῖν and οἰκτείρειν answer, are rather to be translated, "*to vouchsafe tokens of love and favour.*" (Clericus, ad Exod. i. 1, translates: favebo cui faveo; the sense faveo is correct, but the explanation which Clericus gives of the tenses in Hebrew, as if God means to say: Henceforward I shall be gracious to those to whom I am so now, is improbable. The two tenses here are aorists). In that way we should avoid being led by the Greek and English terms to sup-

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pose, that a positive temporal or even eternal *reprobatio* was spoken of; as if it stood in God's absolute good pleasure what souls he chooses to let perish in their sins, without yielding them any help. The repetition of the verb, with the relative, in the minor proposition, expresses, according to a Hebrew idiom, the unconditional nature of the transaction. So 2 Sam. xv. 20, ואני הולך על אשר־אני הולך, "I go whither I may." So likewise Exod. xvi. 23. So frequently in Arabic, the phrase "He did what he did," *i. e.* what he chose to do. Such forms of speech as these are particularly common in Vita Timuri, Auct. Ebn Arabschah, ed. Golius, p. 6, etc. Accordingly, the sense of the divine declaration is correctly given by Hunnius: Nemo poterit sibi demereri meam misericordiam, ex mero beneplacito voluntatis meæ misereor cujus misereor, sine respectu propriæ dignitatis hominum, aut humani meriti interventu. He proceeds to add in regard to the New Testament period: Cujus autem Dominus velit misereri, id non opus est ex humana ratione divinare, aut conjecturis colligere, aut abyssum majestatis scrutari aut in cœlum ascendere, sed prope est verbum fidei revelans nobis, quos Dominus certo misericordia sua dignari velit. Bengel: *Nemini licet cum Deo ex syngrapha agere.* The bearing of the declaration, moreover, upon God's relationship to the Jews, Limborch places still more distinctly in the light: Inde liquet injustum non esse Deum in eligendis beneficiis suis libertate uti, eaque largiri cui vult, idque vel sine ulla conditione, vel sub aliqua eaque *qualicunque* illi placuerit, atque istos a beneficiis suis excludere quot-

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quot conditionem a se præscriptam rejiciunt, aut acceptare recusant. Quia enim miserationes et beneficia sunt quid indebitum, ideo non tantum ipsa beneficia, sed et conditio, qua præstita beneficia obtineri possint, a benefactoris arbitrio dependent. It is to be considered as an artful subterfuge to evade the doctrine of predestination, when even with regard to this declaration of Paul's, Chrysostom, Theodoret, Theophylact, Œcumenius, Pelagius and Ambrose suppose, that God used these words only in respect of those whose good works he foresaw. Pelagius: Hoc recto sensu ita intelligitur; illius miserebor quem præscivi posse misericordiam promereri, ut jam tunc illius sim misertus. Comp. the forced Pelagian interpretation of the text in Augustine, c. Julian, l. I. c. 131.[a]

[a] In the review spoken of in the preface, the author thus states his present views upon this passage: "In ver. 15, ἐλεήσω ὃν ἂν ἐλεῶ κτλ., the emphasis is usually laid upon the repetition, and considered as expressive of independence and mere good pleasure, whereas it ought to be laid upon the words ἐλεεῖν and οἰκτίρειν, according to their peculiar import. The reasons are: Firstly, because it is only in this way that a suitable connection can be effected betwixt the preceding and succeeding context. The proposition "There is no unrighteousness with God, for he saith to Moses, It depends upon myself alone to whom I will show mercy, is much less stringent than, "There is no unrighteousness with God, for he says to Moses, It is *mercy* when I shew mercy to any." Moreover, in ver. 16, we find ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ expressly put, proving in the clearest manner, that it was upon that the emphasis lay. Besides, even with regard to the Hebrew text, Ex. xxxiii. 19, this construction is by much the more suitable. Doubtless, we still obtain an appropriate meaning, if God says to Moses: I will, as thou (ver. 17), hast found grace in my sight, make all my goodness pass before thee.

V. 16. From God's words to Moses, the Apostle infers, that all human exertions are unable to achieve worthiness, and with that a title to tokens of love, on the part of God. Bengel: Non quo irritum sit recte velle et, quod magis est, recte currere sive contendere, sed quod *velle et currere operariorum* nil efficiat. So does the Apostle speak, verse 30 and 31, of a not following after, on the part of the Gentiles, which yet attains the end, and of a following after by the self-righteous Jews, which does not; and immediately at ver. 32, adds the cause why the following after of the Jews was of no avail, viz. because they sought to attain by the ἔργα νόμου, what is attainable by the πίστις alone. That the will must be present on the part of the individual to be forgiven, and that his not willing hinders his receiving forgiveness, is declared at Matt. xxiii. 37. John v. 40. They who desire to obtain mercy, must *run*, 1 Cor. ix. 21. Heb. xii. 1. Nay, by violent desire, must the sinner force his way into the kingdom of heaven, Matt. xi. 12. (For such is the exposition which the language there demands). Compare what St. Paul says of himself, 1 Cor. ix. 26. Phil. iii. 13. 2 Tim. iv. 7. When besides all this, the compassion of God is placed in direct contrast with human endeavours, it clearly results, that under hu-

It is of my free will if I shew mercy to any one." We obtain a still better one however, when, with grammatical precision, we understand the præterites חנתי and רחמתי, as referring to the practical bestowal of grace, and the futures אחן and ארחם to the incomplete, or intentional: "To whom I wish well, to him do I shew myself a well-wisher." I cannot, however, agree with the opinion that it is quite inadmissible to take the words of the text, as expressive of free good pleasure."

man endeavour is meant a proud, self-sufficient, endeavour, which trusts to establish a claim not upon God's *compassion*, but upon his justice. Immediately afterwards Pharaoh is brought forward as an instance of such an obstinate running in ways of one's own. Jerome, Ep. 133, ad Ctesiph. ed. Vall.: Velle et currere meum est, sed ipsum meum sine Dei semper auxilio, non erit meum .... Peto ut accipiam, et quum accepero rursus peto. Avarus sum ad accipienda beneficia Dei, nec ille deficit in dando, nec ego satior in accipiendo. Comp. Origen, De principiis, l. iii. § 18. Where, in illustration of Paul's expression, he alludes to Ps. 127: "Except the Lord build the house, they labour in vain that build it." And yet the builders must labour. Compare likewise the beautiful words of Gregory Naz. upon this passage. Orat. xxxi. in Ev. Mat. 19, and Augustine, ad Simpl. l. 1. qu. 1. As to what further respects the metaphorical expression τρέχειν, it may be borrowed in a general way from a restless running to and fro, or it may also be derived from the race course of the prize runners, according to an image very common with the Apostle, 1 Cor. ix. 24. Gal. v. 7. Heb. xii. 1; in which figurative sense profane authors likewise use τρέχω. The peculiar application of this verse to the Jews, is as follows: Would you by bodily extraction and fulfilment of the law, proudly merit the kingdom of the Messias; to these God pays no attention, requiring of us to accept of salvation through Christ as a gift of free grace.[a]

[a] In the review already alluded to, Dr. Tholuck quotes the following observations of Beck: "Why then, in these genitives

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V. 17. The Apostle means to bring proof from history, that God by no means spares the obstinate; rather does his long suffering tend to the destruction of such, when they persist in their pride of heart. Thus Pharaoh beheld six plagues brought, one after another,

τοῦ θέλοντος, &c. to which ἐστί is supplied, is not the simple and primary genitive meaning retained, expressing the closest and earliest relation of dependence. From the ultimate idea of *procession, derivation*, out of which original right and authority emanate, arises the conception: To belong to any one by virtue of the causal-nexus, *to lie within his essential and inward province or domain*, a conception which here connects itself quite logically with the foregoing proposition, where the subject itself is designated according to its inmost peculiarity. We have here, then, a decision given respecting its essential appurtenance, that viz. by which *right and authority over it are determined.* Instead of this, the genitive connection is interpreted solely of outward power, competence and effect, so that the exposition never emerges from its circle of exterior being, to its inward basis. Even in the case of the more disguised translation "*it concerns*" or "*it rests with*," the proper accent, *inward appertaining*, is still blunted, the mistake against which we contend, as if the ἐκλογή, capriciously and unjustly falls, so entirely into the province of the electing party, is encouraged, the matter always appearing as mere outward necessity, and not as *a law involved in or pertaining to its essence.*" On this quotation Dr. Tholuck remarks, "Here too we must agree in opinion. The translation, "it rests with," is more especially to be rejected, and by no means fits the connection. Above all others, we would prefer "it does not therefore depend," explaining the nature of this relation of dependence as the author does, "it is not within *le ressort*—participation in the kingdom of God, has not as its *causa primaria*, human efforts; On the contrary, God is the independent original of mercy.

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upon his land, at the time when God's declaration, quoted by Paul, was executed upon him. Actuated by his headstrong disposition, he still, however, persevered in unbelief towards Moses, and rebellion against God. God had endured with patience (v. 22) his contumacy, but, notwithstanding, did not alter his plans. *From that forbearance, it was by no means to be concluded, that God would finally allow the stubborn king to have his will.* In the event of perseverance in obstinacy, God had resolved, through the medium of his patience, to make the self-willed arrogance, issue in the still worse destruction of Pharaoh, (Rom. ii. 5, and the observations on it) but in an increase of glory to himself. In this way, Pharaoh's example strikingly shows, that, by a running in his own strength, and by efforts contrary to the divine purposes, man is utterly unable to accomplish any thing; On the contrary, because of God's long-suffering, and just of that, the longer he persists, the more does he plunge himself in ruin. This sense, quite founded in the connection, is developed with singular ability in the Acta Syn. Dordr. Remonstr. p. 139—145. Stern Calvinists, such as Beza, Peter Martyr, Paræus and Gomar give the Apostle's sentiment the following sense: "I have created thee, O Pharaoh, to make of thee a vessel of wrath, by whose perdition I may display my omnipotence." Were it possible for God to speak thus to man, then alas for us! What are we but dwarfs, who must be content to be formed by the hand of an unconquerable Cyclops, and broken into pieces again as toys for his amusement? The point which the expositors and doctrinalists of this school have overlook-

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ed, is, that we must never suppose God to act, except in complete harmony with himself, and consequently with the whole of his attributes. In the decretum absolutum, however, justice would act and determine without wisdom and without love. Augustine by just consequence, had written (De gratia et lib. arb. c. 21): Quis non ista judicia divina contremiscat, quibus agit Deus in cordibus etiam malorum hominum quidquid vult, reddens tamen eis secundum merita eorum? — — His et talibus testimoniis scripturarum satis manifestatur operari Deum in cordibus hominum ad inclinandas eorum voluntates quocunque voluerit, sive ad bona pro sua misericordia, *sive ad mala* pro meritis eorum, judicio utique suo, aliquando aperto, aliquando occulto, semper tamen justo. Pursuant of this idea, Gomar taught, with the supralapsarians: "There is no injustice in God's condemning the sinner, *for, along with the condemnation, he has also ordained the means to that end, i. e. sin*, so that he condemns no one, without having first plunged him into sin;" (Halesii, epp. ed. Mosh. p. 753,) and pursuantly, too, of the same opinion, these stern Calvinists here say: In order to gain his end, God himself put tempting thoughts into Pharaoh's soul. (There can be no doubt that God tempts, but not as the *devil* does; the one tempts, *ut subruat*, the other, *ut coronet*, 1 Cor. x. 13). Augustine: Excitavi te, ut contumacius resisteres, non tantum permittendo, *sed multa etiam tam intus quam foris operando.* There has thus, it appears, been an exchange of parts, and Satan has resigned his office to God. It is God who goes about like a roaring lion, seeking whom he may de-

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vour, while Satan rejoices that the Most High, from whose hand there is no escape, casts the victim into his jaws. Moreover, if, in this way, God be made the author of sin, pantheism is clearly established, the nature of sin itself denied, and all distinction between good and evil done away. Hence it is, that those pantheistical mystics, the Sufi, who deny the difference betwixt good and bad, God being, according to them, the one sole agent, shadow as well as light, and all individual beings merely semblance, make Pharaoh, who, they say, was but *a different mirror of God's omnipotence* from Moses, thus pray to the Divine Being, (Methnewi des Dschelaleddin Rumi, cod. MS. Bibl. reg. Ber. t. i. p. 158):

From that fountain whence thou mad'st the face of Moses' light,
Thou hast darkened mine, O Lord, until 'tis blacker than the night.
Yet better can a star expect than even the moon to be,
Eclipses spare not it, and spare I know they will not me.
Whate'er the Hebrew prophet's worth, 'tis true I am as good,
But with supreme dominion reigns thine axe throughout thy wood.
Here graciously it grafts the twig into the fostering root,
There severs with relentless stroke, the stock and tender shoot.

Those expositors who always fall back upon the foreknowledge of God, as Œcumenius, Ambrose, Theodoret, are in total perplexity respecting this sentence. Others among the moderns adopt a connection of the ideas different from that we have stated. Erasmus: Neque culpari debet Deus, si nostris malis bene utitur. Imo hoc ipsum summæ bonitatis argumentum. Wolff:

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"So much is compassion concerned, that God exercised forbearance even towards the stiff-necked Pharaoh, and contrary to his will." Stolz: "So far was Pharaoh's running from gaining his end, that he rather wrought into the hands of God." It is, moreover, to be well-considered, that only after the sixth miracle, consequently after numerous proofs of contumacy, did God address these words to Pharaoh, and that he even *desired his conversion*, which is shewn by the question immediately following: "As yet exaltest thou thyself against my people, and wilt not let them go?" Yea, as Origen observes, De princ. l. iii. c. 1, § 11: The miracles for a while, and to a certain extent, fulfilled their end, for, at the fourth sign, Pharaoh seriously determined to let the Jews depart, at least three days' journey, (Ex. viii. 28.)

λέγει ἡ γραφὴ τῷ Φαραώ, in place of ὁ Θεὸς κατὰ τὴν γραφήν; So also Gal. iii. 8, 22; iv. 30. So do the Rabbins, in their quotations, interchange אמר השם and אמר הכתוב, and denote both by the abbreviation אמה. In the LXX., the verse which is taken from Ex. ix. 16, runs: καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως κτλ. For the ἐξήγειρα of Paul, and the διετηρήθης of the LXX., there stands in the Hebrew, הֶעֱמַדְתִּיךָ. The sense of this word, is most accurately rendered by the LXX. for העמיד here signifies *to let stand, to keep*, the Hiphil in Hebrew, intimating not merely the effecting of what the Kal expresses, but a preservation in the condition which is intimated by the Kal, as is especially the case with the Hiphil of חיה. Now, as there are many verbs in the Hellenistic, which answer to the Hebrew Hiphil, they like-

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wise assume the special sense which that bears. Thus ζωοποιεῖν, as translation of הֶחֱיָה, also signifies in the New Testament, *to preserve in life*, 1 Pet. iii. 18. And thus, too, does ἐγείρειν which properly means, *to set up*, (in the LXX. for הֵקִים) here bear that Hiphil-sense of *letting stand*. In this way, it has been translated by the Syrian, viz. *kept standing*, (Ephr. Syr. Op. T. i. p. 46). The Arabian, likewise, translates in the Polygl. in Ex. ix. 16: "I have kept thee in life." Even in Heb. עָמַד signifies, *to remain*, Ex. ix. 28; Lev. xiii. 5; Dan. x. 17, and thus the Hiphil is so much the more naturally translated, *to allow to remain*. It gives additional recommendation to this meaning, that the connection immediately suggests it; for Pharaoh might already have been carried off by the preceding plagues, and still more might this have happened in the threatened pestilence. Calvin, who rejects this meaning in the present passage, and, in opposition to it, translates constituit, approves it in his Comm. on Ex. ix. 16; even he acknowledging it to be more agreeable to the connection. Many Calvinists take ἐγείρειν directly in the sense, *to create*. Beza: feci ut existeres; Anselm still more dreadfully: Cum malus esses, prodigiis quasi sopitum excitavi, *ut in malitia persisteres atque deterior fieres*. Is it the *Devil* or *God* who thus speaks? Others, as Cocceius, take it in the meaning, "ad dignitatem evehi," which, however, as Calvin observes, is less demonstrable from the language, and would be less agreeable to the connection of the Mosaic narrative.[a]

[a] I consider it as decided, says Dr. Tholuck, that the ἐξήγειρα must not be interpreted according to the διετηρήθης of the LXX.

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ὅπως ἐνδείξωμαι κτλ. The sense of this minor proposition, we shall thus be able to express: Usque adeo non connivi in sceleribus tuis, etiamsi propter μακροθυμίαν meam ita fortasse tibi videretur, ut eo graviore ruina te perditurus sim. It was not deceit on the part of God, as the Calvinist maintains, which made the various signs and wonders overpass Pharaoh, in order thereby to bring about the end of his destruction; it was compassionate long-suffering, as ver. 22 asserts, desirous of giving opportunity for amendment. Indeed, as we have already observed, the stubborn king had at last, in some degree relented, (Ex. viii. 28, and did so still more at an after period, chap. x. 24; ix. 27). Only the fowls came and devoured up the seed that was sown in his heart. This long-suffering, however, was of such a sort, that the stiff-necked man might mistake its intention, and hence, intimation was also given him, that *if he would not let the people go*, it would serve both to aggravate the ruin brought upon him, and to manifest the power of God, who knows to weave evil itself into the plan of the world in such a way as to promote his own glory. Gregory of Nyssa, in Niceph. Cat. in Octat. has the fine circumlocution: Ἐφ' ὧν ἐπιμένεις ἀπειθῶν, κήρυξον ἄκων τὸν Θεὸν ὃν ἐκουσίως ἀρνῇ. There obtains what Antonin. l. 7, c. 35, ascribes to the φύσις, and expresses by the very significant compound ἐπιπεριτρέπειν: Πᾶν τὸ ἐνι-

as I have done in my commentary, conscious at the time that it was not natural, and solely because I believed I could, in that way, better refute the Calvinistic view. Beyond all doubt, the correct exposition is, "I have set thee up—brought thee forward (in history.)"

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στάμενον καὶ ἀντιβαῖνον ἐπιπεριτρέπει καὶ καταπάσσει εἰς τὴν εἱμαρμένην καὶ μέρος ἑαυτῆς ποιεῖ. We must not then, for a moment, leave out of view, that this *ὅπως κτλ.* relates only to the event of Pharaoh's continuing unconverted, by means of that long-suffering, for once again he is expressly called upon by God, to repent, Ex. x. 3, "How long wilt thou refuse to humble thyself before me."

τὴν δύναμίν μου. In Hebrew כח. It is impossible to conceive a mightier conflict, than that betwixt an impenitent human heart and its God. But the Divine Being gains glory, whatever the issue be, whether blessing or perdition. Does the proud heart yield the victory, it then gives thanks of itself to Him who conquered it; Does it persist in obstinancy, then the witnesses of the struggle bring the praise and adoration, which they have learnt to be due, partly to the mercy of God, partly to the infinite power and wisdom, by which he knows how to prepare a triumph for his kingdom, even from vanquished foes.

ἐν πάσῃ τῇ γῇ. As the Jews themselves everywhere spoke of their deliverance by a mighty hand, the name of God was, in point of fact, celebrated by that means in all quarters. The wondrous downfal of Pharaoh was recounted by the Greeks, Artapanus, (Eus. Præp. Ev. l. ix. c. 29), and Diodorus Siculus (Bibl. l. III. c. 39), and by the Latin, Trogus (Justini Hist. l. xxxvi. c. 2). By the Koran, the story was still more widely spread, and Christianity will publish it to the end of the world.

V. 18. The Apostle draws the inference from the matter of fact in regard to Moses, and from the same in regard to Pharaoh. The *σκληρύνειν*, as here

ascribed to God, has been especially urged by the Calvinists. By Calvin himself it is expounded as follows: Indurandi verbum quum Deo in Scripturis tribuitur, non solum permissionem (ut volunt diluti quidam moderatores) sed divinæ quoque iræ actionem significat; nam res omnes externæ, quæ ad excæcationem reproborum faciunt, illius iræ sunt instrumenta. Satan ipse, qui intus efficaciter agit, *illius est minister ut non nisi ejus imperio agat.*—— Docet et Solomon, non modo præcognitum fuisse impiorum interitum, sed impios ipsos fuisse destinato creatos ut perirent, Prov. xvi. 4. Some few modern theologians likewise, whose rationalism allowed them to suppose that Paul had committed a mistake, would have the words so explained, and agreeably, as they supposed, to the grammatical and historical interpretation. So Ammon on the passage, and, in like manner, in a former age, the English rationalist Morgan. It is, however, just that sort of interpretation which militates most strongly against the Calvinistic opinion, as has been already shewn by its authors, Grotius on this passage, and Clericus on Ex. ix. For as in general the Eastern, much more than an inhabitant of the west, seeks to trace up all the events of life to the first cause, *i. e.* God, so do we find this more particularly manifested in the Jewish history. Even such occurrences as without properly emanating from God, merely stand under his governance, are referred back to him, without any design on the part of the writer to deny the self-determining power of man. Agreeably to this law, which prevails in the Jewish as it generally does in all Eastern style and history,

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God himself is wont to be represented as the cause of sin, both where he but permits it (συγχωρητικῶς), 2 Sam. xii. 11; xvi. 10. 1 Kings xxii. 22. Is. lxiii. 17.) and even where, as in the present case, he calls it forth by certain occasions (ἀφορμητικῶς), Deut. ii. 30. Ps. cv. 25. 1 Kings xi. 23. Nay, in case of a refusal to consider God as being merely in this metonymic way, the author of such actions, a similar office would be assigned to Him as to the Devil, for the same action of which *God*, 2 Sam. xxiv. 1, is called the author, is ascribed, 1 Chron. xxi. 1, to the *Devil* as author. A suitable parallel to these Old Testament texts is afforded by certain quite similar passages of the Koran, Sure. xiv. ver. 32, "God leads evil doers astray and does what he will." So likewise, Sure. iv. ver. 90, and vii. ver. 139. Moreover, Sure. vii. ver. 180: "Many genii and men have we formed for hell; these have hearts and they do not understand, eyes and see not, ears and they do not hear." Sure. vii. ver. 146: "I will make the evil doers to see my signs and not believe," and in fine, Sure. v. ver. 46: "God punishes whom he will, and pardons whom he will, for he is mighty above all." Now in spite of the Koran thus decidedly denying, as it appears to do, the free agency of man, notwithstanding it teaches, "That every man has his fate bound about his neck," we still must maintain that it was not Mahomet's intention so absolutely to deny moral liberty to man. For not only do we find many passages in the Koran standing related to those we have quoted, in precisely the same way that certain passages in the Old and New Testament, ascribing free-

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dom to man, are related to others in the same books, which trace back all to God, but we have, moreover, a tradition of Abu Harira, bearing the stamp of credibility, in which Mahomet expressly declares his ignorance on this subject (Tholuck, Ssufismus, sive Theosophia Pantheistica Persarum, p. 234). In fine, the doctrinal affirmations upon the point, by which man is wholly robbed of all freedom, were not made by the Mahometan theologians previous to the second century of the Hedschira. To the passages of the Koran, which declare the universality of God's grace in opposition to a decretum absolutum, belong, for instance, the following, which are also akin to passages in the Bible, Sure. v. ver. 45; xx. ver. 84; iii. ver. 82: "Whosoever is converted after his iniquity and amends, to him does God turn, for he is forgiving and merciful," Sure. vii. ver. 156: "I punish whom I will, but my grace extends to all men; of a truth I write it in the book of life for all who believe," Sure. xiv. ver. 25: "Beholdest thou not those who transform my grace into unbelief and so on." Now inasmuch as God, unalterably faithful to his plan of conducting the Israelites out of Egypt, gave occasion, by a series of signs and wonders, for heightening the obstinacy of Pharaoh, the Old Testament says that God *hardened him.* As an evidence, however, that this hardening was not to be ascribed to God as its proper author, it is again said in other passages, Exod. viii. 15, 28; ix. 34, that Pharaoh *hardened himself,* and in others likewise, Exod. vii. 13, 22; viii. 11; ix. 7, that his heart *was hardened* without any reference to the cause. Moreover, at Exod. iii. 19,

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God speaks merely from a *foreknowledge* of the hardening of Pharaoh, and elsewhere the blame of their obduracy is cast upon men themselves, 1 Sam. vi. 6. 2 Chron. xxxvi. 13. Ps. xcv. Hos. xiii. 8. It ought to surprise us the less, when God, in consequence of bringing about the circumstances under which the obstinate still more and more presume, is himself represented as the occasioner of their obstinacy, finding as we do, that the man through whom, as the innocent occasion, some other comes under a delusion, is represented as its immediate author. Thus the injunction goes forth to Isaiah, (chap. vi. 10.) "Make the heart of this people fat, and make their ears heavy, and shut their eyes." The Hebrew usus loquendi also occurs in the New Testament. Partly we find, that here too Christ assigns ἀφορμητικῶς, as the purpose of his coming, what only arose out of it, in consequence of the perversity of men, Mat. x. 34. (See Grotius' Annotations.) John ix. 39; partly Is. vi. 10 is applied in the same sense which it bears in the prophet, Mat. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 26, 27. Admirable are the remarks which the Greek fathers make upon this Jewish usus loquendi, and in quite a distinguished way does Origen discuss St. Paul's declaration, and the questions involved in it, Origen, Philocalia, c. 20, ed. Spenc., borrowed from De principiis, l. III. c. 1. The thoughts, which he there develops, are as follows: You look upon Pharaoh as being either wholly depraved or not. In the former case, we no longer deplore his being condemned. But why then did God harden him? Hardening takes place upon a

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subject that is naturally soft. Suppose him, accordingly, not to have been altogether depraved, and that God closed up the heart that wanted to open itself to him, what injustice would that be on the part of God! With respect to that hardening, we ought much more to avoid imagining any particular action of God upon the soul; on the contrary, it is a consequence that results from the tokens of God's love emanating incessantly, and in the same way to the corrupted human race, that one individual becomes ever more and more compliant with Divine grace, another ever more contumacious and wicked. According to Hebrews vi. 7, 8, one and the same rain bringeth forth herbs upon one soil and thorns upon another. While one and the same sunbeam in this place softens and moistens, in that makes the earth dry and parched. So does God's grace operate different effects on different hearts. Even affectionate masters are wont to say to demoralized slaves, whom they have reared with much gentleness, I have spoilt you. But when a soul has for a time been hardened by the kindness of God, and then again repents, it derives from its obduracy one advantage, that of learning the quantity of the sinful virus within it. Hence just as physicians excite the diseased matter, and try to gather it to a point, in order the more thoroughly to heal, so also does God often do to the human heart." This last thought he extends in the Comm. in Exod. ed. Dela Rue, Tom. II. p. 114: ὥσπερ δὲ ἐπί τινων σωματικῶν παθημάτων, εἰς βάθος τοῦ, ἵν' οὕτως εἴπω, κεχωρηκότος κακοῦ, ὁ ἰατρὸς εἰς τὴν ἐπιφάνειαν διά τινων φαρμάκων ἕλκει καὶ ἐπισπᾶται τὴν ὕλην, φλεγμονὰς χα-

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λεπὰς ἐμποιῶν καὶ διοιδήσεις, καὶ πόνους πλείονας ὧν εἶχέ τις πρὶν ἐπὶ τὸ θεραπευθῆναι ὀδεῦσαι· ὥσπερ ἔθος ποιεῖν αὐτοῖς ἐπὶ λυσσοδήκτων, καὶ ἑτέρων τινῶν τὰ παραπλήσια τούτοις πεπονθότων· οὕτως οἶμαι καὶ τὸν Θεὸν οἰκονομεῖν τὴν κρύφιον κακίαν εἰς τὸ βάθος κεχωρηκυῖαν τῆς ψυχῆς. καὶ ὥσπερ λέγει ὁ ἰατρὸς ἐπὶ τοῦδέ τινος· ἐγὼ φλεγμονὰς ποιήσω περὶ τὸν τόπον τῆς ἀνέσεως, καὶ διοιδῆσαι τάδε τινὰ μέρη, ὥστε ἀπόστημα χαλεπὸν ἐργάσασθαι, λέγοντος δὲ ταῦτα τοῦ ἰατροῦ, ὁ μὲν ἀκούων αὐτοῦ ἐπισταμονικώτερος, οὐκ αἰτιάσεται, ἀλλὰ καὶ ἐπαινέσεται τὰ τοιαῦτα οἱονεὶ ἀπειλοῦντα ἐργάσασθαι· ὁ δέ τις λέξει φάσκων ἀλλότριον τῆς τῶν ἰατρῶν ἐπαγγελίας ποιεῖν, τὸ δέον ὑγιάζειν, ἐπὶ φλεγμονὰς καὶ ἀποστήματα ἄγοντα· οὕτω δὲ οἶμαι καὶ τὸν Θεὸν εἰρηκέναι τό· ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραώ.[a] Compare, moreover, Theodoret, qu. 12, in Exod. Basil, in Œcu-

[a] And as in the case of certain bodily diseases, when the evil has (so to speak) penetrated into the inmost parts, the physician draws and brings forth the virus by certain medicines to the surface, causing more inflammations and tumours, and worse pains, than the patient suffered before his cure was attempted, which is the way in which they treat persons labouring under hydrophobia, and others similarly affected; In like manner, methinks, does God deal with that secret distemper which has penetrated into the inmost soul. And just as the physician says, respecting such a patient, I will excite inflammation around the place of the wound, and force such and such parts to swell, so as to produce a severe abscess; which, were any skilful person to hear, far from blaming he would commend the man for proposing such a practice, whereas the mere pretender will say, that when he produces an inflammation or abscess, he does what is foreign to the vocation of a physician, whose duty it is to heal. It is in this way I suppose God to have spoken, when he said, I will harden the heart of Pharaoh.

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men. Theodorus Mopsuest. and Diodorus Tars. in Niceph. Cat. in Octat. We have still to notice two forced explanations, by which the opponents of predestination endeavoured to maintain their cause. Herzog wanted to place a point of interrogation after the sentence; Rambach, Carpzov, and Ernesti wished to take σκληρύνειν in the sense, *to treat harshly*. In support of this meaning they quote 2 Chron. x. 4, where there stands in the Hebrew הקשה את עלנו, but this passage proves nothing, as no accus. personæ is added. At Job xxxix. 16, we find in the Hebrew הקשיח, and in the Greek ἀποσκληρύνω. The meaning, accordingly, is demonstrated in regard to neither of the languages. Independently of this, however, there is much against it. As used by Paul, the word must have the same sense as in Exodus. The objection of ver. 19 would then be unsuitable. And so on.[a]

[a] Dr. Tholuck now acknowledges that the meaning "severe treatment," is, in respect of language, not inadmissible; while, with regard to the connection, it has, in the first place, this consideration in its favour, that only when so interpreted, does σκληρύνειν yield an answerable contrast to ἐλεεῖν. According to the whole nexus of the passage, ἐλεεῖν cannot be understood of the *datio fidei*, as the remonstrants express themselves, which alone would form a strict antithesis to the σκληρύνειν, but solely of the bestowal of favours, such as those conferred upon Moses. Moreover it is to be observed that the Apostle's quotation, ver. 17, speaks in the strongest way in favour of the meaning, *to treat severely*. The character of this citation has not, by any means, been investigated with sufficient care. Looking no farther than itself, *can* we suppose that Paul means to demonstrate, that God, of his own proper choice hardened the king?

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V. 19. The haughty Jew, only concerned to find a door of escape for his *unbelief*, lays hold of the sub-

Whosoever closely investigates the nature of the Apostle's citations, must be convinced of the care and accuracy with which they are chosen. Why then has he not here done, what was the simplest and readiest thing for him to do, adduced one of the passages from the Old Testament, where it is said that "God hardened the heart of Pharaoh." He would thus have proved, in the shortest way, the dogma ascribed to him, and the proposition with ἄρα,—in the sense which the Calvinist puts upon it,—would have followed with the utmost logical strictness. In place of this, however, there is brought forward, as the main idea in the Apostle's citation, *That God wished to glorify himself by the stubborn king.* If then we inquire of history, *in what way* did he glorify himself? It was, we find, that he σκληρὰ ἔδειξε (Ps. lx. 3), and by his dreadful overthrow. In this manner, ver. 17, when we understand σκληρύνειν to mean *hard treatment*, is closely connected. Well; But is ver. 19 not contrary to such an interpretation? We think we may say, No. Is the import of the citation "My special reason for bringing you forward, was, that (by thy downfal) I might display my power," and does there follow it the inference, "Consequently, he treats with severity whom he chooses" we might well ask: If God, in the appointment of our lot, binds himself by no claims on our side, how can he then blame us, for not binding ourselves by him? He does what he pleases to do".. While Dr. Tholuck admits, however, that this meaning of σκληρύνειν is rather favoured than refuted by the connection, he maintains, on the other hand, that nothing is hereby gained towards the removal of the offence taken at this section of the Epistle; and so there is no use in deviating from the usual interpretation. For when Paul, in order to prove that the goodness shown by God to man, is based upon no claim of right whatsoever, but is pure mercy, appeals to the fact, that, in the opposite case, God says to Pharaoh, that on this sole account, he had raised him up, that (as

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terfuge for which a handle was given him, in the last words of the Apostle. He would like to devolve up-

ver. 22, adds), he might show his might and his wrath, *i. e.* that he might *treat him with severity*, almost the self same offence is occasioned, as when we put in its place, *that he might harden him*. The answer to the objection is as follows: The Apostle wants to show that in the divine προθεσις, or plan of the universe projected from all eternity, God is the primary and sole cause. How can he do so more strikingly than by shewing in the instance of Pharaoh, that even his hardening was ordained by God, and sub-served the divine purposes, no less than the rich display of God's ἐλεος? That the hardening of the Egyptian was, on one side, ordained by God no disciple, of Christian theology can deny. It is an essential doctrine of Christianity, that God would not permit evil, unless he were Lord over it, and that he permits it, because it cannot act as a check upon his plan of the world, but must be equally subservient to him as good, the only difference being, that the former is so compulsorily, the latter optionally. That, on the other hand, evil is something hostile to God, and therefore not an object of his volition, and that as *evil*, it has its source in *man*, came not here into consideration. In the case before us, the divine agency must be limited to the fact: *That God brought about those circumstances, which make a heart disposed to evil still harder*. That God did this to Pharaoh is shown by history. That such is the only sense in which it is said that God hardened Pharaoh, is evinced by the fact, of its being declared in the context, *that Pharaoh hardened himself*, Lev. viii. 15; viii. 28; ix. 34. With respect to the question, Whether this meaning suits the connection of the passage? we here likewise reply in the affirmative. *The hard treatment*, which, in contrast to ἐλεῶν, ought here to be spoken of, was effected by God's bringing about the circumstances under which the king's heart grew hard. The difference betwixt the two, accordingly, would but be this: When the Apostle says, "Consequently he treats harshly whom he will," he states the proposition in its general significance, when he says, "Conse-

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on God, the ἀπιστία which the Apostle blames as the ground of his rejection. (ch. ix. 32; x. 8, 9; xi. 23.)

ἐρεῖς οὖν is the Rabbinical לי תימא. So c. xi. 19; and ἀλλ' ἐρεῖ τις, in 1 Cor. xv. 35. Jas. ii. 18. In the question, the subject, God, is left out, agreeably to the tone of mind in a man under the influence of passion. Μέμφεσθαι, with the Hellenists, means sometimes *to blame*, 2 Macc. ii. 7. Heb. viii. 8; sometimes *to complain, to be displeased*, Sirach xi. 7; xli. 10. Hesychius, μέμφεται, αἰτιᾶται, καταγινώσκει. The ἔτι is designative, "even now, after you have yourself said, that he hardens whom he will." Ἀνθέστηκε, the præt. Indic. agreeably to a Hebraism, in place of the aor. opt.

V. 20. A proper answer to this question of the obdurate Jew, the Apostle could not return, inasmuch as the objection rested altogether upon a misconception and perversion of the texts quoted. Accordingly, he repels the perversion (Comp. ch. iii. 6.)

quently he hardens whom he will," he states it with reference to the specialties of the present case, in which the hardening formed the transition to the downfal or severe treatment. V. 19,—as *hardening* merely means to place in a situation in which one hardens oneself,—would be connected precisely as in the former construction of the words. For that v. 19—21, cannot serve to vindicate for σκληρύνειν, the meaning *to harden inwardly* is demonstrable from the fact, that here the sole question is, Whether God has the right to set up any one in the history of the world as object of his ὀργή. Comp. ver. 22. Now, this harmonizes with the citation, ver. 17, which does not declare that God can cause obduracy, "in whomsoever he will," but that he can and does give the wicked up as a prey to destruction, in order thereby to reveal his might.

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The Gemara sometimes gives a preliminary answer, for the purpose, generally, of turning aside an argument; it is called מתוך דוחק גדול, "on account of being much pressed." The phrase for it is לא זו אף זו, "not merely this, but this." Halichoth. Olam, B. III. c. ii. § 183. What Paul properly intended, however, by bringing forward these passages of Scripture, he declares in vers. 22 and 23. To be sure, he might have simply told the Jew, that he only abused the texts, and what was added in elucidation of them, nay, purposely perverted them. But instead of answering thus, he does what was done by our Saviour himself, replies, not so much to the question of the opponent, as to the disposition from which it issued. It was obstinacy and pride which led to the perversion of Paul's words, and to these sentiments he points his opponent. In the same way, we find that our Saviour himself, when replying, oftimes pays less regard to the question put, than to the disposition from which it emanated, speaking properly to that, as the great searcher of hearts, (Matt. viii. 20, 22; xix. 16, where the person who addressed him, a vain man, wished by the epithet he employs, to flatter him, John iii. 3. That the Saviour thus looked to the dispositions, he himself declares, John vi. 65,) or, in the case of objections made, that he first corrected the radical error, before obviating them, (Matt. xxii. 29, 31.) And certainly it is in fact true, that, where darkness *is loved* better than the light, there can be no right perception of religious truth; see ch. i. 18. Chrysostom: *τῦτο ἀρίστε διδασκάλου, τὰς ἀκάνθας ἀποσπᾶν καὶ τότε καταβάλλειν τὰ σπέρματα.* Now, a mere-

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ly evasive reply is the more due, if, which is here the case with the objection of the Jew, not mere unconscious delusion suggests doubts and difficulties, but obduracy and pride intentionally pervert. We must presume that the Jew knew full well, that he was, out of pride, perverting Paul's words; If, then, he discovered that Paul saw so deeply into his heart, as to detect the root of the objection, the objection was in that way itself overturned. Moreover, the Jew could not but admit the cogency of the sayings, which Paul here brings forward to confute him, these being taken from the Old Testament. For the sake of the candid reader, however, he afterwards states in verses 22 and 23, the result of the investigation. Erasmus: Non indignatur quod interroget, nec deterret illum ne interrogat, sed objurgat quod sit ausus sic interrogare. We would thus paraphrase, "And even were it so, thou haughty Israelite, how canst thou presume to lift thyself up thus against God?" That it was not really as the Jew imagined, however, is involved in the δέ of ver. 22. Not unlike is 4 Esr. v. 33. Ezra had searched and inquired, "Why does God love, among all fields only one vineyard, among all seas but one fountain, among all flowers but one lily, among all nations but Zion alone? Hereupon the angel of the Lord approaches him and says, "*It is a great mistake that thou shouldst love men better than he who made them.*" Not until after this, does he begin to reason with him.

Μὲν οὖν γε. This always denotes the decided proposal of some objection, Rom. x. 18; Luke xi. 28. It answers to *at enim*. Ὦ ἄνθρωπε is expressive of con-

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tempt; See on ch. ii 1. Σὺ τίς εἶ; Chrysostom: Κοινωνὸς εἶ τῆς ἀρχῆς; ἀλλὰ δικαστὴς ἐκάθισας τῷ Θεῷ; πρὸς γὰρ τὴν ἐκείνου σύγκρισιν οὐδὲ εἶναί τι δύνασαι· οὐ τόδε, ἢ τόδε, ἀλλ' οὐδὲ εἶναί τι, τἄ γὰρ εἰπεῖν, οὐδὲν εἶ, πολὺ τὸ εἰπεῖν, τίς εἶ, οὐδαμινέστερον.[a] Ὁ ἀνταποκρινόμενος is the verb used by the LXX. for השיב אמר and ענה, and, like that, means "to give a contradictory or gainsaying answer," Luke xiv. 6.

μὴ ἐρεῖ κτλ. The text is quoted from Is. xl. 9, (comp. xxix. 16.) For, when Jewish theologians wish to turn off their adversary, they are wont to prefer doing so by a Bible text, whether that serve directly or indirectly to refute or turn aside. The formula used by the Rabbins for this purpose is ממה שקרינו בענין, "according as we read in the text." Equivalent is the phrase in the discourse of Christ, οὐδέποτε ἀνέγνωτε, Matt. xxi. 16, 42; xii. 3. What the point of similitude is, is brought forward by Chrysostom: Ἐνταῦθ' οὐ τὸ αὐτεξούσιον ἀναιρῶν τοῦτο λέγει, ἀλλὰ δεικνὺς μέχρι πόσου δεῖ πείθεσθαι τῷ Θεῷ. . . . . Εἰς τοῦτο γὰρ μόνον τὸ ὑπόδειγμα ἔλαβεν, οὐκ εἰς τὴν τῆς πολιτείας ἐπίδειξιν, ἀλλ' εἰς τὴν ὑποτεταγμένην ὑπακοὴν καὶ σιγήν. καὶ τοῦτο πανταχοῦ δεῖ παρατηρεῖν, ὅτι τὰ ὑποδείγματα οὐ πάντα καθόλου δεῖ λαμβάνειν, ἀλλὰ τὸ χρήσιμον αὐτῶν ἐκλεξαμένους εἰς ὅπερ παρείληπται, τὸ λοιπὸν ἅπαν ἐᾷν.[b] Were the immortal souls of

[a] Art thou a partner in his government? Dost thou sit a judge with God? For, in comparison with him, thou art not even anything. Not this or that, but nothing at all. For, to say, Who art thou? is much more expressive of contempt than to say, Thou art nothing.

[b] Here he does not say this, as if he would deprive us of free

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men really *stones*, there might be some truth in what Thomas Aquinas, as Aristotelian fatalist says: Si aliquis ædificare volens haberet multos lapides æquales, posset ratio assignari, quare ponat quosdam in summo, quosdam in imo; sed quare ponat hos in summo, hos in imo, id non habet aliquam rationem nisi quia artifex voluit.

V. 21. This saying, likewise, is in part contained in the Old Testament and in the Apocrypha, Jer. xviii. 6; Book of Wisd. xv. 7; Ecclesiasticus xxxiii. 13. The same simile is to be found in Philo, De sacrif. Ab. et Cain, p. 148, and among the Rabbins. See Wetstein.

ἐξεσία means *power over any thing*, and is joined with the gen. objecti, πηλοῦ, both here and at Matt. x. 1.

σκεύη εἰς τιμὴν καὶ εἰς ἀτιμίαν. Τιμὴ and ἀτιμία are abstr. pro concr. The two words denote "a noble and a base use." Thus Philo De Vita contempl. p. 890, explains the σκεύη ἀτιμότερα, to be: ἃ πρὸς τὰς ἐν σκότῳ χρείας ὑπηρετεῖ μᾶλλον ἢ τὰς ἐν φωτί. To the same effect, Jerome ad Hos. x. 8. The same distinction between σκεύη τιμώμενα and ἄτιμα, according to the use made of the vessel, is also to be found Ælian, Hist. Var. l. XIII. c. 40. It is likewise drawn,

will, but to shew in how far we are bound to obey God..... The only end for which he selected this example, was, not to lay down a rule of action, but inculcate submission and silence. And this is a rule which ought always to be observed, that we must not take all the parts of a simile, without exception, but selecting what is subservient to the purpose for which it is employed, omit every thing else.

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2 Tim. ii. 20, where the Apostle, in the same way, figuratively styles the contumacious and ungodly minded, σκεύη εἰς ἀτιμίαν, leaving it, however, to their option to become if they so will, σκεύη εἰς τιμήν, for he adds: ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον καὶ εὔχρηστον τῷ δεσπότῃ. We must here take a firm hold of the connection. The self-righteous Jew looked upon his own nation, according to the measures previously adopted, as the sole φύραμα, from which God could fashion the σκεύη τιμῆς. The Apostle accordingly replies to him, that it lies wholly with God to choose the mass from which to make σκεύη εἰς τιμήν. Origen: Tibi qui insolenter interrogas, hæc audisse sufficiat. Qui vero opera sapientiæ Dei in dispensationibus ejus desiderat contueri, audiat in alio loco de his ipsis Paulum divinorum secretorum conscium disputantem, 2 Tim. ii. 20. Ita ergo rationem quem ibi indigne poscentibus claudit, hic digne desiderantibus pandit. Now, as the Calvinists, on the other hand, explain the similitude here used by Paul, consonantly to the doctrinal view which they form of the whole passage, Beza says: Dico Paulum elegantissima ista similitudine adhibita ad ipsius Adami creationem alludere, et ad eternum usque Dei propositum adscendere, qui neque ut creato neque ut creando debitor, antequam humanum genus conderet, (before the fall then, it would seem, which event he simultaneously decreed) jam tum et in quibusdam per misericordiam servandis, et in quibusdam justo judicio perdendis, gloriam suam illustrare, pro suo jure et mera voluntate decreverit. In how far this explication, judging from

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the whole connection, ought to be regarded as false, results from what we have said above. That it is incorrect in itself, however, follows, if, as we must do, we deny that God is an arbitrary being; for if he be not such, he must uniformly act in harmony with himself, *i. e.* with the totality of his attributes. There cannot therefore exist, as the Calvinist maintains, a manifestation of God's justice, which is not, at the same time, a manifestation of his love. Supposing the gratia irresistibilis, it would be a glorious manifestation of God's omnipotence, were he to effect the salvation of all. Seb. Castalio: Sapiens vas nullum facit ad frangendum, sed si quod vas vitiosum esse contingit, id frangit.

V. 22. Now that the haughty Jew, who had intentionally perverted the declaration of his own holy scriptures, has been scared away, the Apostle delivers, for the behoof of the candid reader, the result of his previous averments. This goes to evince, that God, in his dealing with the ungodly, as well as with the Christian, manifests himself to be a God of boundless compassion, and boundless wisdom. The elocutio, as even Origen remarks, is incomposita, and at both ver. 22 and 23 something is to be supplied in general, as something is also at ver. 23 in particular. Among the various expositors, there are several, who will hear of nothing to be supplied. So Schöttgen, Heumann, Nösselt. Heumann is for putting a point of interrogation after ver. 22 and ver. 23, which, in fact, many editions have, taking εἰ for ΟΝ as interrogative, and along with the interrogative a negation, and translating, "Has not God willed to,—and so on."

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But were we even to concede all else, it would be impossible to concede that *εἰ* expresses a question with the negative. Schöttgen supposes that the participle *θέλων*, stands in place of the finite verb *θέλει*, and that *ἤνεγκεν* forms the after clause, so that ver. 22 is included within itself. The *καὶ*, in ver. 23, he connects with the entire proposition of ver. 22; ver. 23 then becomes the antecedent, and ver. 24 the consequent, *οὓς* being taken in the sense of the demonstrative *τούτους*. This procedure, however, is ungrammatical and altogether violent. The same may also be said of Theodoret's explanation, who places a period after *εἰ δέ*, and wants to conceive supplied: *Εἰ τοῦτο ποθεῖς μαθεῖν, τίνος ἕνεκα πλειόνων ἁμαρτανόντων, τοὺς μὲν κολάζει, τοὺς δὲ δι' ἐκείνων εὐεργετεῖ, καὶ πολλῶν τὴν ἀρετὴν μετιόντων, τοὺς μὲν περιφανεῖς ἀποφαίνει, τοῖς δὲ διὰ τούτων ὑποφαίνει τὰς τῶν μελλόντων ἐλπίδας, ἄκουσον τῶν ἑξῆς.*[a] With respect to what we ought to supply to the clause with *εἰ δέ* in ver. 22, the expositors agree in the main. Augustine and Œcumenius suppose that *σὺ τίς εἶ* is to be supplied once more from ver. 20, Cocceius, that *οὐκ ἔχει ἐξουσίαν* is to be resumed from the context immediately preceding. It is most correct to say, that Paul here employs an aposiopesis, such as is to be found in almost all languages after a conditional antecedent clause. Compare, after an antecedent clause with *ἐάν*, the same aposiopesis of *τί ἐρεῖτε*;

[a] If you are curious to know, wherefore it is, that whilst there are many sinners, he punishes some, and by their means confers benefits on others; and that whilst many follow after virtue, he renders some conspicuous, and through them dimly discovers to others the hopes of futurity, Hear what follows.

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in John vi. 62, while at John xxi. 22, the τί πρὸς σέ is added after a similar major clause. So Elsner Obs. Moreover, in Rabbinical dialectics, it is very customary to break off a demonstrative clause with the words די למבין, "enough for the wise," according to the proverb common among the Rabbins, חכימא ברמיזא, "to the wise by a wink." It is, however, less easy to explain how ver. 23 is to be conceived. We know not what καὶ is connected with, and just as little upon what verb ἵνα depends. The Vulgate, and a few insignificant codices which Locke follows, in order to get quit of the difficulty, leave the καί out, as the Syriac does the ἵνα. Œcumenius, before ἀπὸ τοῦ κοινοῦ, supplies another ἤνεγκεν, and, moreover, in the case of the justified, the statement of the purpose, viz. εἰς σωτηρίαν, as in the case of the condemned, the εἰς ἀπώλειαν. Schlichting before ἵνα γνωρίσῃ supplies another οὐκ ἐξουσίαν ἔχει, and takes ἵνα in the sense *that*. In that case, however, it would be requisite for the ellipse to precede the καὶ, and that cannot be supposed. The two common views are as follows: A certain number of expositors co-ordinate the clause καὶ ἵνα κτλ. to the θέλων ὁ Θεὸς κτλ., and then subordinate both to the ἤνεγκεν, so that the sense would be: "God had a twofold purpose in his long-suffering endurance of the reprobate. On the one hand, he wished to manifest his power, and on the other meant to display, by the contrast of the reprobate, the greatness of his compassion, when he forgives the elect, who yet are taken from the same corrupt mass." So the Calvinists, Calvin himself, Beza and Pet. Martyr. So likewise,

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however, Castalio, Grotius and Taylor, who are not of that school. Another class of interpreters make the καὶ ἵνα depend upon θέλων, and co-ordinate the ἵνα γνωρίσῃ to the ἐνδείξασθαι, so as to make it describe an opposite mode of treatment on the part of God. So Wolf, Chr. Schmid and Stolz. It is here presumed, that ἵνα γνωρίσῃ stands in place of the infin. γνωρίσαι. The translation would then be as follows: "If God intending to show his power, endured, with long suffering, the vessels of wrath, and if he intended to manifest his glory on the vessels of mercy." Both modes of construction, however, are unsatisfactory. The first mentioned is so, in as far as then the reprobate alone would be the subject spoken of in both the verses, whereas in a result derived from all that has been said, one necessarily expects some mention likewise of the redeemed, and the more, that from ver. 24 onwards, it is just upon them that the Apostle expatiates. Besides, it is only with much violence that the καὶ ἵνα can be joined as a co-ordinate clause with the θέλων κτλ., and as a subordinate one with ἤνεγκεν. On a frequent perusal, the exegetical tact leads one, ever more and more, to commence with the καὶ ἵνα, an entirely new sentence. With respect again to the construction mentioned as the second, it also is attended with difficulties. In the first place, θέλων is, in ver. 22, taken as a participle; when supplied, however, to the ἵνα of ver. 23, as a verbum finit. Then, supposing this difficulty to be overlooked, ver. 23, on a general view, would ill suit the disposition of ver. 22. It appears, on the contrary, that ver. 23 is so disposed, as to form a com-

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plete parallel to ver. 22. This becomes perceptible to the exegetical tact, as was felt, although not distinctly, by Œcumenius. The *καὶ ἵνα κτλ.*, as statement of the purpose, answers to the *θέλων κτλ.*; the *ἃ προητοίμασεν* to the *κατηρτισμένα*, and the *οὓς καὶ ἐκάλεσεν ἡμᾶς* to the *ἤνεγκεν*. It is hence much more probable, that we have here an *ἀνακόλουθον*, and that the Apostle properly intended to write: *εἰ δὲ θέλων... ἤνεγκεν..., καὶ ἵνα γνωρίσῃ...ἐκάλεσεν ἡμᾶς*. To suppose this is so much the more natural, that the Apostle shows a constant fondness for connecting clauses with the relative. In a similar way, Seiler appears to have construed.

We now advance to the exposition of particulars. The participle *θέλων* is to be resolved into *καίπερ θέλων*. "Stolz: And if God, *although he* had resolved to inflict punishment."

τὴν ὀργήν. Augustine, De Civ. Dei. l. xv. c. 35: Ira Dei non perturbatio animi ejus est, sed judicium quo irrogatur pœna peccato. Comp. annot. on c. i. v. 18.

τὸ δυνατὸν, the neuter adjective in place of the substantive. The word points back to *δύναμις* in ver. 17. God employs his power in punishing the sinner, not because it profits *Him*. He stands in no need of our holiness; Neque enim, says Augustine, De Civ. Dei l. x. c. 5, fonti se quisquam dixerit profuisse si biberit, aut luci si adspexerit. Just as his attribute of holiness, however, in regard to himself, requires of himself perfect harmony with himself, so is the same holiness conceived in regard to the creatures, in which case it obtains the name righteousness,

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or harmony of the creatures with him, as the ultimate rule of all existence; this constituting also the supreme felicity of the creatures, which only then really exist, when they exist *in* Him, and *according to* Him.

μακροθυμία. See the annot. on chap. ii. 4. Comp. 2 Macc. vi. 14. As the Calvinist does not suppose that God waits upon the wicked to see if he will improve, or that it is for repentance, he gives him opportunity, the *μακροθυμία* loses entirely its biblical import, according to which it signifies God's *waiting for repentance* (Rom. ii. 4, 5. 2 Pet. iii. 9). In the most favourable view, it becomes an act of justice; in the least, an act of cunning, which refuses to help the wanderer. Philo speaks to the contrary, Quod Deus immutabilis, p. 304: Πρεσβύτερος γὰρ δίκης ὁ ἔλεος παρ' αὐτῷ. Compare, moreover, the fine passage from Jarchi on Gen. i. v. s. "At the beginning, God wished to create the world solely by the rule of justice (מדת הדין); he saw, however, that then it would not be able to subsist, and he added the rule of love (מדת רחמים)." Further, Philo, De Provid. in Euseb. Præp. Ev. l. VIII. c. 14.

σκεύη ὀργῆς. This expression the Apostle selects solely in consequence of the preceding figure. He could do so the more readily, inasmuch as the word כלי was common in Hebrew, in a metaphorical sense. So Pirke Avoth, § 3, the law is called כלי חמדת. Is. xiii. 6, the Persians are styled כלי זעם יי. More particularly, the Jews called women כלים. Sometimes, also, profane authors apply *σκεῦος* in the metaphoric sense to men. Comp. Acts ix. 15, *σκεῦος*

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ἐκλογῆς. In σκεύη ὀργῆς, however, the genitive is not, as in σκεῦος ἐκλογῆς, to be taken actively, as if God had created them in his wrath, which indeed, if we conceive wrath as hatred and punishment of evil, would be senseless, seeing that God only creates for the purpose of communicating himself; but the genitive is to be taken passively, "vessels worthy of punishment."

Κατηρτισμένα. In the LXX, καταρτίζειν, equally with ἑτοιμάζειν, corresponds with הכין. Several Arminians take the participle passive, as pure middle, the way in which it is also usually taken by Lutherans and Arminians, at Acts xiii. 48, on which passage Limborch, with much learning, seeks to establish the middle sense. Now, although it certainly admits of being so taken, we too easily perceive, from this explanation, that it has emanated from doctrinal views. Hence, Lutherans and Calvinists almost all agree in here acknowledging a participle passive; the only difference between them being, that the latter look upon God as the agent in the matter, while the former, following the lead of Theodoret, Chrysostom, Theophylact and Œcumenius, will have it to be undefined, but that man is to be supposed. Christian Schmid differs from the rest of the Lutheran expositors. He takes κατηρτισμένα, in like manner, as passive participle, and of like significance with the corresponding phrase, ἃ προητοίμασεν just as at 2 Tim. iii. 17; the ἐξηρτισμένος is equivalent to the ἡτοιμασμένος, 2 Tim. ii. 21; accordingly, God is to be looked upon as the person operating, only not τελικῶς, but, as in the case of Pharaoh, ἐκβατικῶς. This exposition has

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much in its favour, to wit, in as far, as in the ὅσοι ἦσαν τεταγμένοι of Acts xiii. 48, it seems probable, that the conversion spoken of is in like manner, merely according to the popular usus loquendi, traced wholly back to God, as the final cause, whereas properly he is but ὑλικῶς and διαταχτικῶς the author, and in as far also as the Rabbinical usus loquendi coincides with it. See Wetstein on Acts xiii. 47. So R. Bechai: "The Heathen are prepared (מוכנים) for hell, but Israel for life." And, Bechoroth, f. 8. 2, it is said, "R. Joseph taught, They are the Persians who are prepared (מוכנים) for Gehennah." Similar is the passage of Jude 4, οἱ προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. In the participle, מוכן, the Jew conceived to himself God as the Author, although not ἐνεργητικῶς. Although, however, much may be said in favour of this exposition, it seems preferable with Grotius and Limborch, to suppose at the present passage, that the participle stands in place of the adjective verb, in which way, Luke vi. 40, κατηρτισμένος is to be explained; and 2 Tim. ii. 21, ἡτοιμασμένον appears united in the same sense with σκεῦος. For as the Hebrew wants, in his language, the adjective verb, he puts participles in the place of them. So is the participle Niphal of כון also used for the adject. verb. נכון "firm, ready." The Rabbinical participle, Pyal מתכן, has in like manner the signification of the adject. verb, "ready, suited." Nay, the participle Pual מזומן, which properly signifies "prepared," serves in the Rabbinical just like עתיד in Hebrew, that equally signifies "prepared," for a direct periphrasis of the future. In the Hellenistic,

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this Hebraism is to be found again, for instance John xix. 38, κεκρυμμένος, in place of κρυφαῖος, 2 Tim. ii. 21. So has the Vulgate also here, apta, although some codices read aptata. The predestinarian construction of the whole saying is given in the most unobjectionable form by Augustine, Ep. 186, ad Paulinum § 24: Pertulit vasa iræ in interitum aptata, non quod illi essent necessaria ..... sed ne se (vasa misericordiæ) in bonis operibus tanquam de propriis extollerent viribus, sed humiliter intelligerent, nisi illis Dei gratia, non debita sed gratuita, subveniret, id fuisse reddendum meritis suis, quod aliis in eadem massa reditum cernerent. The subject of redemption, however, will believe this, even without the arbitrary and eternal damnation of many of his fellow men. The *usual* (we say so, inasmuch as ours deviates a little), anti-predestinarian view is given with greatest precision by Clarius: Vas erat Pharaoh quod sese apparaverat ad interitum, dignus erat qui continuo plecteretur, verum ingentem erga eum tolerantiam Deus exercuit, atque interea, ut sub Dei regno ne mala quidem sine aliquo essent usu, ita sapienter omnia moderatus est ut ejus correctio multis documento fuerit ac saluti. Ita uno negotio hæc omnia confecit, *Ostendit iram suam, notam fecit potentiam, lenitatem ingentem ferendo præ se tulit, indicavit quanti faceret vasa misericordiæ.*

V. 23. Upon the καὶ ἵνα, see ver. 22. In σκεύη ἐλέους, the ἐλέους is gen. passivi, "upon which the divine mercy diffuses itself."

πλοῦτος τῆς δόξης. Rom. ii. 4. Eph. i. 7, 18; ii. 7. Col. i. 27. The δόξα is the blessedness, which, by means of the love of God, is imparted to the Christian.

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Hence, Theophylact explains incorrectly when he says: ἡ τελεία δόξα Θεοῦ τὸ ἐλεεῖν. The ἃ προητοίμασεν corresponds with the κατηρτισμένα. The πρὸ might stand destitute of significance, in proof of which Lösner quotes the passage from Philo: De Opif. p. 17: Ὁ Θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο ..... εἰς ἔρωτα καὶ πόθον αὐτοῦ. But even in that passage of Philo, the πρὸ is not entirely devoid of meaning. In the present case, that is so much the less to be conceived, that Christ himself (Mat. xxv. 34), and the Apostles (see observations on Rom. viii. 28, 29), state it as a particular distinction of the redeemed, that from eternity their pardon, and consequently also their exaltation to glory, was determined before the eyes of God. Precisely in the same way as here, is προετοιμάζειν used, Wisdom ix. 8: εἶπας, οἰκοδομῆσαι ναὸν ἐν ὄρει ἁγίῳ σου, καὶ ἐν πόλει κατασκηνώσεώς σου θυσιαστήριον, μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς. The purpose of God, in so far as it brings along with it the fulfilment, is represented as an ideal action on God's part. Accordingly, supplying what needs to be supplied, we translate the present and foregoing verses in their connection thus: "But if God had the intention to manifest his holiness and his omnipotence upon those who only merited punishment from his divine holiness, and were wholly fitted for being driven into eternal perdition, but did, nevertheless, endure such men, waiting with patience for their repentance. If, on the other hand, he had the intention to make known the riches of his glory to those who were to be the partakers of his compassion, and to whom he had already, before the foundation of

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the world, assigned eternal glory, and now called them, Heathens as well as Jews, into his kingdom, without making a distinction between the nations, what could well be said in opposition?"

V. 24. Οὕς is, with reference to the sense, construed with σκεύη, that word standing metaphorically for men. After ἐκάλεσεν, Erasmus, Luther, Beza and others place a comma, and take ἡμᾶς as apposition. We do better, however, to connect ἡμᾶς directly as object with ἐκάλεσεν, and to regard the relative as predicate, "as which persons he hath also called us." The οὐ μόνον ἐξ Ἰουδαίων then forms a new addition, which it frequently does: "And indeed not only." Thus does the Apostle with these words, again take his stand upon the ground from which he had departed at the commencement of the chapter, ver. 7, viz. that it was not merely the Jews, as such, who were to come into the kingdom of the Messias, but that God has the right to appoint those conditions of mercy, under which, only certain Jews, and the Heathen no less than they, should obtain admission. And clearly do we see, from this inference, that it is not the vocation of individuals into the kingdom of grace which is treated of, but that of entire national masses, and so not of an absolute, but only of such a conditional decree on God's part, as depends upon faith, consequently upon the bias of the will.

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PART IV.

EVEN THE OLD TESTAMENT PREDICTS, ON THE ONE HAND, THAT ONLY A FEW, FROM AMONG THE JEWS, AND ON THE OTHER HAND, THAT THE HEATHEN TOO SHALL BE SAVED. V. 25—33.

V. 25. The passage which St. Paul quotes, is from Hos. ii. 23, with which we have to compare Hos. i. 6—10. The text is not correctly cited. It there runs ורחמתי את־לא רחמה ואמרתי ללא־עמי עמי־אתה. The LXX, have *ἀγαπήσω τὴν οὐκ ἠγαπημένην*. But the Codex Alex. and likewise the Aldine have *ἐλεήσω τὴν οὐκ ἐλεημένην*. This translation is also the one here expressed by the Syriac, and by the Apostle Peter, 1 Peter ii. 10. According to the Hebrew usus loquendi, both translations are good, inasmuch as רחם signifies *to love* as well as *to pity*, which last, however, more commonly belongs to the Piel. The feminine רחמה and *ἠγαπημένη* arise from the circumstance, that the prophet required to represent by his daughter, the kingdom of Israel, to which the words apply. In fact, the declaration of the Lord in the prophet, refers properly to the manifestation of mercy, not to Gentiles but to the Jews. Inasmuch, however, as Israel had fallen to a par with the idolatrous heathen, the Apostle applies the sense of it also to the latter, in compliance with the Rabbinical mode of interpreting texts, by which one and the same may be referred to several things and persons, provided the idea is applicable to them. See Appendix to Surenhusius, *Βιβλ. καταλλ.* Thesis xiii.

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p. 51. The Apostle Peter, at the passage cited, applies in the same manner the words of Hosea to the heathen.

V. 26. The saying here quoted is from Hosea i. 10, faithfully given according to the Hebrew and the LXX. Equally with the former one, it refers, in the Hebrew text, to the ten tribes, foretelling the blessedness of which they were to be partakers when, after their dispersion, they should repent, enter the kingdom of the Messias, and united with Juda, should enjoy its glory. The *καὶ* most likely belongs to the text quoted. As the Rabbins are accustomed to do in their citations, Paul conjoins two similar texts immediately with each other; others make a colon after the *καὶ*, as if it were meant to connect two different clauses. *καλεῖσθαι* is frequently equivalent to, *to be*, according to the Hebrew נקרא, Is. iv. 3; ix. 6; lvi. 7. Matt. v. 9. They shall then, as true Theocrats, be *υἱοὶ τοῦ Θεοῦ ζῶντος*. The *ἐν τῷ τόπῳ* is not to be urged. It is only added, in order to give greater effect to the change in the divine intention.

V. 27. By the previous saying, the Apostle had shewn, that the Heathen should be admitted into the Divine kingdom. He now shews that Jews should also be admitted, but only in an inconsiderable number. A time of sifting, according to the prophets, is to precede the era of the Messias (compare what was observed on chap. ii. 5), which a few and but a few purified members of the theocracy having survived, (שארית) they shall form the new kingdom of God. A small remnant only of the entire number shall then be saved, and only this remnant, "a poor and afflicted people," (Zeph. iii. 12), enters into the kingdom of the

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Messias. They are then, however, refined as silver is refined, and tried as gold is tried, Zech. xiii. 9. These are they who, when all Israel is sifted, like the grains of corn, do not fall upon the earth, Amos ix. 9. They form that holy seed, which remains over from the tree that has cast its leaves, Is. vi. 13. Yea, every one of them is called holy, and written in the book of life, Is. iv. 3. Even for the heathen who at that great time of sifting, shall flee to Zion, there shall be found deliverance there, Joel ii. 32. Upon the ground of these predictions, R. Sinai in Perek. Melech., declares: "That to Canaan, of 600,000 people there came but two, this shall happen in the days of the Messiah." Now to the sayings of this kind belongs also the prophetical passage, applied by the Apostle, Is. x. 22. He was by it able to evince, as it was his purpose to do, that even the prophets did not announce to the nation, as such, an entrance into the Messias' kingdom, but only to a chosen number.

Ἡσαΐας κράζει ὑπὲρ τοῦ Ἰσραήλ. The word κράζειν, among the Rabbins, is often used emphatically in citations. So especially in the formula רוח הקדש צוחת ואומרת. Also חנניא צוח. Similarly Aristides, Orat. in Ap. p. 124: ἡ πόλις αὐτὴ συνομολογεῖ καὶ κέκραγε. The ὑπὲρ like περὶ "in regard to." The translation agrees perfectly with the Hebr. and the LXX., excepting only, that the בו which we find in the Hebrew, and which the LXX. express correctly by αὐτῶν, is wanting. The Codex Alexr. has this αὐτῶν just as little.

V. 28. The Hebrew of this citation, Is. x. 22 and 23, runs thus: כליון חרוץ שוטף צדקה כי כלה

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ונחרצה אדני יי צבאות עשה בקרב כל־הארץ. The correct explanation of which words is: "The extermination is determined, it accordingly streams forth bringing righteousness, (so has Gesenius rightly translated in this passage), for the Lord God of hosts executeth the appointed destruction in all the land." We have now to answer the question, how the Codex Alexr. came to translate as it has done. The Hebrew כליון was probably taken by the LXX. in the sense *decree, appointment.* In this signification the substantive כלה stands, 1 Sam. xx. 33, and the verb, 1 Sam. xx. 7, 9. Esther vii. 7. The λόγος in the Greek ought, accordingly, in the same way to signify *decree.* The Syriac translation is hence less correct, as is that of the Vulgate, *verbum*, of Erasmus, *sermo*, and of Beza and many others, *res.* To the συντελῶν and the συντέμνων ἐστὶ or ἔσται is to be supplied; the participles stand for the verbum finit. the subject is ὁ Κύριος. The Syriac renders with the verbum finit. The LXX. sometimes change the actives of the Hebrew into passives, Gen. xv. 6, and sometimes likewise, as in this instance, passives, such as חרוץ, into actives. Thus συντέμνων is here the translation of חרוץ. In profane authors συντέμνειν has the signification to *accelerate*, so also has the Hebrew חרץ. This is here most suitable, and certified by the usus loquendi. Less appropriate, and not demonstrated by the usus loquendi, is the signification which Hesychius gives to the συντέμνειν, explaining it by συντελεῖν, *to accomplish.* Many others take it in the sense *to conclude.* This is without example among profane authors, and in the LXX., it is the

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less frequent, although to be found in Dan. ix. 24, 26. It would also suit with the following λόγος συντετμημένος, but does not suit here. How then came the translators to interpolate συντελῶν? Certainly this cannot be an elucidation of συντέμνων. Rather does it seem intended to exhaust the idea of כליון, which is not fully expressed by λόγος. That the LXX., in the book of Isaiah, endeavour, by small interpolations, to give their version more perspicuity, is observed by Gesenius, zu Is. Th. I. s. 58. But then the שׁוטף, appears to be untranslated. Venema maintains the violent hypothesis, that the LXX. had read שׁופט. Were not חרץ in every other passage, even in its derivatives, translated with συντέμνειν, it would be by no means improbable that שׁטף, which elsewhere has the signification *to rush on*, (Jer. viii. 6), had been here taken by the translator transitively, and rendered by συντέμνειν, in the sense, *to hasten*. If this conjecture, however, is not adopted, it must be said that the translator believed the sense of שׁוטף was already sufficiently expressed by συντέμνων and συντελῶν. Δικαιοσύνη is here doubtless *penal justice*, or like צדק, *the truth*. The Codex Alexr. the Coptic, Syriac and Arabic versions, and several fathers leave ἐν δικαιοσύνῃ—συντετμημένον out. The Æthiopic and Theodoret omit from συντελῶν to ὅτι λόγον. Both omissions are occasioned by difficulties in the interpretation.

Λόγον συντετμημένον. Here συντέμνειν might be suitably translated by *to resolve*. We prefer, however, the meaning *to expedite*. The whole verse contains the description of the time of sifting, which is to precede the Messias' kingdom. See, upon this ci-

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tation, the able treatise of Von Cölln, Keil und Tzschirner Anal. Th. III. s. 2.

V. 29. Another prophetical passage relating to the Israelites, who survive the penal judgments, and obtain salvation. Isaiah's words, however, do not stand in any determinate bearing upon the period of the Messias. The text is faithfully quoted after the Hebrew and LXX. The προείρηκεν has here not the meaning, to *prophecy*, but *to say above*, at some previous passage, 2 Cor. vii. 3; Heb. x. 15; in the language of the Rabbins כשנאמר להלן. Σαβαὼθ is the name which God usually bears in the authentic part of Isaiah. It may well be that this name, יהוה צבאות, which means "God of Hosts," was originally, as Von Cölln supposes, applied to God as the warrior (גבור) of Israel, who went forth before their armies in the ark of the covenant, and that only at an after period was it applied to the celestial hosts of stars. Σπέρμα stands for the Hebrew, שריד, not because, as Rosenmüller, on Is. i. 9, maintains, שריד primarily signified *left seed*, for it comes from an Arabic root, which means "*to fly*," but because only the person who fled remained as a seed for propagation; Job xx. 21, שריד stands expressly for the *remnant*, and the LXX. translate ὑπόλειμμα. Compare Is. vi. 13. Ὁμοιοῦσθαι joined by the LXX. with ὡς instead of with the dative (Hos. iv. 6; Ez. xxxii. 2,) because in Hebrew דמה is so with כ.

V. 30. Result respecting which Melancthon justly says: Hic expresse ponit causam reprobationis, quia scilicet nolint credere Evangelio. Ideo supra dixi, similitudinem de luto non ita accipiendam

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esse, quasi non sit in ipsa voluntate hominis causa reprobationis.

ἔθνη τὰ μὴ διώκοντα δικαιοσύνην. The character of the Gentile, generally considered, is, that he does not inquire whether or not there be a God, and He a holy being; the character of the Jew, that he is aware of it, and trembles, but again takes courage from himself; the character of the Christian, that he too knows it, trembles, but *consents to receive* comfort. The Heathen is without zeal; the Jew has a zeal, but not according to knowledge, Rom. x. 2; Gal. iv. 17. Chrysostom: *καὶ γὰρ δύο ἐστὶ τὰ ζητούμενα, ὅτι καὶ τὰ ἔθνη ἐπέτυχε, καὶ μὴ διώκοντα ἐπέτυχε, τοῦτ' ἔστι μὴ σπουδάσαντα. καὶ πάλιν ἐπὶ τῶν Ἰουδαίων ὁμοίως τὰ δύο ἄπορα· ὅτι καὶ Ἰσραὴλ οὐκ ἐπέτυχε, καὶ σπουδάζων οὐκ ἐπέτυχε.*[a] Upon *δικαιοσύνη* compare Rom. i. 17; iii. 21. *Διώκω* is frequently used by profane authors in place of *ζητεῖν*. In the same way, also, רדף occurs in Hebrew for בקש, and so too in Rabbinical, Pirke Avoth, c. 4, § 2, הוה רץ למצוה.

V. 31. *Νόμος*, as at vii. 23; viii. 2, has the general signification of *rule, law*. It is falsely supposed by Bengel and Bolten, that *νόμος δικαιοσύνης* stands per hypallagen for *δικαιοσύνη νόμου*.

φθάνειν εἴς τι. Hesychius: *καταλαμβάνειν.* It means

[a] Two things are inquired about, viz. the Gentiles obtaining, and obtaining although they did not seek, *i. e.* without taking pains; and again, in respect of the Jews, there are equally two difficulties; viz. that Israel did not attain, and that they did not attain, although they strove to do so.

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precisely *to attain*. So in the LXX. and among profane authors. See in the N. T. Phil. iii. 16.

V. 32. Chrysostom: αὐτὴ ἡ σαφεστάτη τοῦ χωρίου παντὸς λύσις.[a] Here we must look back to ver. 16. From that it becomes clear, of what description the running of Israel was, which did no good.

ὡς ἐξ ἔργων. The ὡς answers to the Hebrew caph veritatis (Gesenius, Lehrg. s. 846, Gesenius, zu Is. i. 7,) *i. e.* it involves a comparison with all objects of the same species. This use of it is particularly manifest at John i. 14, where Chrysostom, so early as in his day, remarks it, likewise at John vii. 10; Phil. ii. 12; Philem. 14. In Greek, also, the ὡς is so used with adverbs, particularly with ἀληθῶς, e. g. Plato, Apol. T. I. Bip. p. 94: εὑρήσει τοὺς ὡς ἀληθῶς δικαστὰς, which must be resolved into οὕτω δικαστὰς ὄντας, ὡς ἀληθῶς ὀνομάζοι ἄν τις.

V. 33. The Apostle means to show, that it was announced in the Old Testament itself that Israel would reject the Messias. Were he able to shew that, it would appear less surprising, if, now-a-days, agreeably to his statement, the major part of the Jews were excluded from the kingdom of the Messias. The passage to which he appeals is Is. xxviii. 16. As it there stands, it does not suit his purpose; and accordingly he inserts a few words from another similar passage, Is. viii. 14. In the same way the Rabbins also proceed, introducing into their Scripture citations, words taken from texts of a kind-

[a] This is the clearest solution of the whole passage.

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red signification. Examples are given by Surenh. Βιβλ. καταλλ. de modis alleg. T. V. p. 43. The text Is. xxviii. 16, runs as follows: הנני יסד בציון אבן אבן בחן פנת יקרת מוסד מוסד המאמין לא יחיש. "Lo, I have laid in Zion a foundation-stone, a tried stone, a corner-stone, precious and surely founded, He that trusts it need not fly." Isaiah viii. 14, reads thus: והיה למקדש ולאבן נגף ולצור מכשול לשני בתי ישראל "He, (the subject is יהוה, who is likewise the speaker) will be for a sanctuary, but also for a stone of stumbling and a rock of offence to both the houses of Israel." The Apostle accordingly would seem to have inserted the predicates which the stone has in Isaiah viii. into the text from Isaiah xxviii. and omitted what are there to be found. Let us then weigh the prophetical sense of Is. xxviii. The words are uttered by God through his prophet against an ungodly-minded popular faction, who were desirous of a league with Egypt against Assyria. In opposition to this, the Divine Being replies, that for all his true subjects, he had laid in the theocracy, a foundation-stone that was more firmly set than all human plans, and that is the theocratical king, Messias. It is objected that the passage cannot refer to the Messias, inasmuch as יסד is the preterite, and consequently the stone is described as already laid and existing, and so that it is the young King Hezekiah who is meant, the hopes of all the members of the theocracy being founded upon him. Moreover, that to these persons in these days, the Messias who appeared so long after, could impart no consolation under their fears of Assyria. With respect to the first objection, it may be answered, that

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the præt. is a præt. proph., the thing being in God's counsel already present. So even Jarchi: לפני כבר נגזרה גזרה: "Long ago has the decree been settled by me." Still less can the second be urged, it being easy to conceive, that the prophets, once penetrated with the thought of a glory to which their commonwealth should attain in the Messias' days, might well comfort themselves under whatsoever affliction, with the outlook into the future, which they certainly imagined near at hand. The Chaldaic translates at the passage quoted: הא אנא ממני בציון מלך מלך תקיף וגבר: "Behold, I establish in Zion, a king, a strong and mighty king." The text is, however, corrupted. In Martini's Pugio fidei, where it is cited, we find in both editions of the work, המשיח after the first מלך. Gesenius observes in his Com. zum. Is. that this is spurious, as otherwise it would be משיחא. Doubtless. But might not a Hebrew gloss have found its way into the Chaldaic text, and existed there in Martini's day. This might be still more corrupted by the Jews from controversial motives, omitting המשיח. Even the Babylonic Talmud, Tract. Sanhedrin, fol. 38, 1, and the book Sohar interpret this passage of the Messias, see Schöttgen Horæ Talm. T. ii. p. 170, 290, 607. Jarchi too does the same. It is likewise referred, in the New Testament, to the Messias, 1 Pet. ii. 7. We have, moreover, to compare with this prediction, Ps. cxviii. 22. See the expositions, many of them singular, by the Jewish theologians in Schöttgen, Horæ Talm. T. ii. p. 11, 88, 106, 107, 213. Jarchi and Kimchi also testify that it was explained of the Messias. In the New Testa-

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ment, Christ applies it to himself, Matt. xxi. 42, 44. Luke xx. 17. (On these passages, Augustine, Sermo 40, De Verbis Domini, says: "Christ in the state of humiliation is the little stone at the feet, on which the daring runner stumbles. Christ in the state of exaltation is the mighty rock which, falling from on high, dashes the rebellious to pieces.") Peter also applies it to Christ, Acts iv. 11. 1 Pet. ii. 7. Let us now turn to the other passage, Is. viii. 14. The words are delivered by the prophet in the name of Jehovah, to such of the Theocrats in the kingdom of Juda, as stood in danger of being seduced into distrust of the divine aid against their enemies, Israel and Syria. In opposition to such fears, God here offers himself to all who yield him the honour, for a secure sanctuary; but, on the other hand, to such as assume a position of hostility against him, for a stone of offence and fall. This passage of the prophet also was expounded, even by the Jews, as treating of the Messias. See the Gemarah zu Sanhedr. c. 4. That, at the time of our Saviour, the pious Jews universally applied it in the same way, is clear from Luke ii. 34, where Simeon says: οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. The rejection of the Messias by the Israelites, agreeably to the typical exposition, is involved in many psalms, as it is in Zech. xi. 12, and also Is. liii. 1. Several Jewish theologians, particularly the author of the Midrasch, taught it in express terms. Thus in Bereschith Rabba, (a mystical commentary upon Genesis, by R. Bar-Nachmani, about 300 years after Christ,) we read, : אין אומרין שירה עד שיתחרף המשיח שנאמר

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וגו׳. "They sing no Psalm, until the Messias is rejected, as is written, Ps. lxxxix. 51."

Λίθος προσκόμματος. In Hebrew, the stone upon which the runner strikes and falls, is an image for failure in one's aim, and then generally for *misfortune*. Usually מכשול is the word which the LXX. —except in translating Is. viii., where they have πτῶμα,—render by σκάνδαλον, which Paul afterwards, deviating from the LXX., puts into the citation itself. Chrysostom: τὸ δὲ προσκόπτειν ἐκ τοῦ μὴ προσέχειν γίνεται, ἐκ τοῦ πρὸς ἕτερα κεχηνέναι. ἐπεὶ οὖν καὶ οὗτοι τῷ νόμῳ προσείχον, προσέκοψαν τῷ λίθῳ.[a]

οὐ καταισχυνθήσεται. In Hebrew there stands יחוש, which signifies, *to be afraid*. Accordingly, Capellus and Grotius suppose that the LXX. read יבוש. Pococke shewed that the corresponding Arabic word has in the vii. conj. the meaning *to blush*, and supposed that the Hebrew חוש, besides its now customary signification, trepidare, had that meaning also. Modern expositors embrace the same opinion, and among the rest, Gesenius. The meaning given to the Arabic word, however, is unusual. We do better to suppose, that to the LXX., the sense *trepidare* implied as much as *pessum ire*, and hence that καταισχύνεσθαι stands here, in what, agreeably to their use of חביש, is to them a very familiar meaning, *to be ashamed* (because one quakes.) The import of the verse, as Paul understands it, is accordingly as follows: As

[a] Offending arises from not attending, and from panting after other things; because they gave their minds to the law, they struck against the stone.

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Christ is the rock, through which alone the man who is alive to his need of salvation, can obtain firm footing; so is he likewise, however, the rocky point upon which the proud and self-righteous dash themselves, and break their hard heads. Calvin: Si quid nobis arrogamus justitiæ, cum Christi virtute quodammodo luctamur; siquidem ejus officium est, non minus omnem carnis superbiam conterere, quam laborantes sublevare.

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CHAPTER X.

ARGUMENT.

The Apostle once more protests his distress at the unbelief and consequent rejection of the covenant people. He shows that it depends upon themselves whether they shall obtain grace. All God requires is faith. This kind of justification, moreover, is so much easier than that by works. Neither has God denied the Israelites the knowledge of the doctrine of salvation. It has been abundantly preached to them.

DIVISION.

1. The ground of Israel's rejection is unbelief, and that alone. Description of justification by faith. V. 1—13.
2. Israel has not wanted preachers of this doctrine of salvation. V. 14—21.

PART I.

THE GROUND OF ISRAEL'S REJECTION IS UNBELIEF, AND THAT ALONE. JUSTIFICATION BY FAITH IS DESCRIBED. V. 1—13.

V. 1. Rather with the warmth of enthusiasm, than in a calm didactic tone, had the Apostle, in the former chapter, stated the ground of Israel's exclusion from the new kingdom of God. In general, indeed, he had there been more occupied with assigning to God the right of excluding whom he chooses from his favours, than with specifying precisely the ground

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of Israel's exclusion. Accordingly, more quietly, and with a sort of melancholy repose, which however, in the progress of the lesson, soon rises into enthusiasm, he begins at last to explain the cause of Israel's exclusion. Chrysostom: Μέλλει πάλιν αὐτῶν καθάπτεσθαι σφοδρότερον, ἢ πρότερον· διὸ πάλιν ἀναιρεῖ πάσης ἀπεχθείας ὑπόνοιαν, καὶ πολλῇ κέχρηται τῇ προσδιορθώσει· μὴ γὰρ προσέχετε τοῖς λόγοις, φησὶ, μηδὲ ταῖς κατηγορίαις, ἀλλ' ὅτι οὐκ ἀπὸ διανοίας ἐχθρᾶς ταῦτα φθέγγομαι. Οὐ γάρ ἐστι τοῦ αὐτοῦ σωθῆναί τε αὐτοὺς ἐπιθυμεῖν, καὶ μὴ μόνον ἐπιθυμεῖν ἀλλὰ καὶ εὔχεσθαι, καὶ πάλιν μισεῖν καὶ ἀποστρέφεσθαι. καὶ γὰρ εὐδοκίαν ἐνταῦθα τὴν σφοδρὰν ἐπιθυμίαν φησι. καὶ ὅρα καὶ τὴν δέησιν πῶς ποιεῖται ἀπὸ διανοίας. οὐ γὰρ ὥστε ἀπαλλαγῆναι κολάσεως μόνον, ἀλλ' ὥστε καὶ σωθῆναι αὐτοὺς, πολλὴν καὶ τὴν σπουδὴν ποιεῖται, καὶ τὴν εὐχήν. καὶ οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ καὶ ἐκ τῶν ἑξῆς δείκνυσι τὴν εὔνοιαν, ἣν ἔχει πρὸς αὐτούς. ἀπὸ γὰρ τῶν ἐγχωρούντων, ὡς οἷός τε ἦν, βιάζεται καὶ φιλονεικεῖ, ζητῶν σκιὰν γοῦν τινα ἀπολογίας αὐτοῖς εὑρεῖν. καὶ οὐκ ἰσχύει, ὑπὸ τῆς τῶν πραγμάτων νικώμενος φύσεως.[a]

[a] He is about to reprove them more sharply than before. Hence he again removes all suspicion of enmity, and employs much previous explanation. Dwell not, he says, upon my words and accusations, but remember I do not utter them from hostile feelings. For it belongs not to one and the same man to desire that such and such persons should be saved, nay, not only to desire, but to pray for this, and at the same time to hate and turn away from them. Here he calls his vehement desire his will. And observe how he makes his prayer from the sentiments of his mind. For he uses both much pains and much prayer, not merely that they may be delivered from punishment, but that they might even attain to salvation. And not merely by what he here says, but also by the sequel does

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Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας. The ἀδελφοὶ forms a kindly introduction, as at c. vii. 1. Εὐδοκία answers to the Hebrew רצון, and means here *wish*. So Ecclesiasticus xviii. 31, εὐδοκία ἐπιθυμίας. As must take place with all true Christians, the wish, in the case of Paul takes the form of a prayer, and hence there immediately follows here δέησις.

εἰς σωτηρίαν. The εἰς may stand in the sense of *as touching, with respect to*, but it is better to take it as designation of the *use* or *purpose*, and so equivalent to ἵνα σωθῶσι.

V. 2. The Apostle declares, that notwithstanding their unbelief, he cannot but, in a certain respect, love the Jews more than the unbelieving heathens, and consequently he cherishes a peculiar wish for their salvation. It could not be questioned, that the Jews, even during their disbelief of the Gospel, were anxiously concerned for their salvation. But the heathen were not so at all. In the same way would a real Christian feel deeper sympathy with a Catholic flock, which, under the burden of the Law, deals much with penances and fastings, than with a Protestant one given over to levity and flesh-pleasing. The burning zeal of the Jews for their Law and their acceptance with God, is described by Philo (Legat. at Caium, p. 1008,) in the following words: (Ἔθνος) εἰωθὸς ἑκουσίους ἀναδέχεσθαι θανάτους ὥσπερ ἀθανασίαν, ὑπὲρ τοῦ μηδὲν τῶν

he show the good will he cherished towards them. For he strives and contends with all his might, endeavouring to find, among the things which might be excused, some shadow of apology for them; but is not able, being overcome by the nature of the circumstances.

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πατρίων περιϊδεῖν ἀναιρούμενον, εἰ καὶ βραχύτατον εἴη. ibid. p. 1022: *ἅπαντες γὰρ ἄνθρωποι φυλακτικοὶ τῶν ἰδίων ἐθῶν εἰσίν. διαφερόντως δὲ τὸ Ἰουδαίων ἔθνος.* —— *τοῖς γὰρ ἤδη καθαιροῦσιν ἢ χλευάζουσιν ὡς πολεμιωτάτοις ἀπέχθονται, καὶ πεφρίκασι μὲν ἕκαστον τῶν διηγορευομένων οὕτως, ὡς ἅπασαν τὴν παρ' ἀνθρώποις, εἴτε εὐτυχίαν εἴτε εὐδαιμονίαν χρὴ καλεῖν, μηδέποτ' ἂν ὑπὲρ παραβάσεως καὶ τοῦ τυχόντος ἂν ὑπαλλάξασθαι.*[a] We may compare the animated description of faithfulness to, and zeal for the Law, in Jos. c. Apion, l. ii. c. 20. Historical instances are to be found in numerous passages of Josephus, de Bel. Jud. (*e. g.* l. ii. c. 17.) Compare the observations on c. ii. 22. Even the heathen historian, Hecatæus Abderita, makes special mention of the *ἰσχυρογνωμοσύνη* of the Jews. In the New Testament, Jewish converts are spoken of as *ζηλωταὶ τοῦ νόμου*, Acts xxi. 20. Comp. Rom. ii. 17. Paul calls himself *ζηλωτὴς τοῦ νόμου*, Acts xxii. 3. Gal. i. 14. Comp. Phil. iii. 5, 6.

μαρτυρῶ γὰρ αὐτοῖς. It is wrong for moderns to insist on having *μαρτυρέω* here taken in the New Testament meaning of *to praise*, as Beza, Grotius, Koppe. The primary sense of *testify, not to deny*, suits best with the minor proposition.

[a] A nation wont to submit to voluntary death, as if it were immortality, rather than neglect any, were it even the least, of the traditions of their fathers. All men are careful of their own customs, but pre-eminently the Jewish nation. For any that would do away or ridicule them, they hate as their worst foes; and they shudder at all such as say that whether we call it good fortune or happiness that happens to man, it can never be changed on account of transgression or accident.

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ζῆλος Θεοῦ. Some, as Schöttgen, will have Θεοῦ conceived, in compliance with that Hebraism, by which the name יהוה whenever joined to an object in a genitive relation, denotes its magnitude. But how very unnatural is this! In like manner as here, the genitive יי בית is joined with קנאת at Ps. lxix. 10, and οἴκου Θεοῦ with ζῆλος, John ii. 17.

ἀλλ' οὐ κατ' ἐπίγνωσιν. Ambrose upon Ps. cxviii. v. 28: Est zelus ad vitam, et est zelus ad mortem. The zeal unto death is the running in *ways of one's own*, the ἐθελοθρησκεία, Col. ii. 23. It is true, indeed, that the ἐπίγνωσις is oft times present where the ζῆλος is awanting. Then, however, it is not the right ἐπίγνωσις.

V. 3. Statement of what the want of knowledge consists in.

ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην. Θεοῦ δικαιοσύνη is the righteousness which God imparts to man and so justification. Opposed to it stands the ἰδία δικαιοσύνη, which man works out for himself by fulfilment of the law. The latter is, Phil. iii. 9, styled ἐμὴ δικαιοσύνη, ἡ ἐκ νόμου, the other ἡ ἐκ Θεοῦ δικαιοσύνη. The ground on which the ascription of personal righteousness takes place, lies in the Law, whenever it is perfectly fulfilled, declaring the person righteous. No man, however, perfectly fulfils the spiritual law of holiness. Accordingly, the person who seeks and thinks to possess the ἰδία δικαιοσύνη, if ever he attains peace in this way, falls into a fatal self-deception, (Matt. v. 20.) If not, he becomes a prey to despair at the unattainableness of his object. By the appearing of Christ in humanity, the means are now

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offered by which a new spirit is diffused over it. Through the belief that in Christ the δικαίωμα is bestowed upon man, man obtains a participation in the holy life of Christ, and the δικαίωμα is also realized in him.

ζητοῦντες στῆσαι. Ἱστάναι here, *to establish, to enforce*, a meaning it frequently has in classical authors. See several passages in Polybius, ed. Schweigh. T. 8. P. 2, p. 308.

οὐχ ὑπετάγησαν. The aorist refers to the time when the new doctrine of salvation was first offered to Israel. The passive stands in place of the middle, as often occurs in Greek when the aorist is used, (Buttm. s. 501). See the examples in the N. Test. in Winer, s. 112. Ὑποτάσσεσθαι stands here as translation of the Aramaic קבל. This word is rendered, agreeably to its common meaning, by δέχεσθαι, and causes that verb to receive the Aramaic accessory import *to belong, follow*. But it is likewise, according to its less frequent signification, rendered ὑποτάσσεσθαι *to follow, to be subject*, and then again receives in Greek the cognate sense *to accept, to give credit*.

V. 4. Paul shews in how far it is improper in the Jews to cleave to the righteousness that is by the law. Τέλος has been very variously understood. As to νόμος, the meaning which we already developed in a former text (iii. 20) here recurs, viz. "The entire Jewish law, ritual and moral, *as law, i. e.* imposing an external obligation, and thus opposite to the πνεῦμα, as a quickening principle within." Now, as the imperfection of that law is demonstrable on various

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grounds, and as τέλος has a multiplicity of meanings, it follows that the sense of this statement of the Apostle has been very differently conceived. The first class of interpretations takes τέλος in the sense of *termination*, and understands it, per met. abstr. pro concr. as meaning ὁ ἀφαιρῶν, ὁ καταργῶν. The great majority take νόμος to signify, at once, the ritual law, or at least the religious institutions of the Jews, in regard to the externals of divine worship. So Augustine, even in his day, c. Advers. Legis et Proph. l. II. c. 7. Gregory the Great, Hom. XVI. in Ezech. Schlichting, Clericus, Limborch. In that case we may compare ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, Luke xvi. 16, (Eph. ii. 15). Even, however, if we assume the moral law as specially designed, the expression may be justified. For although Christ did not abrogate the substance of the moral law, he still abrogated the form *as law*, the substance of the law existing in the gospel as inward principle of life. We might compare Col. ii. 14; Eph. ii. 15. In this manner the meaning of τέλος might well be justified, even when, as is necessary, we do not strictly discriminate betwixt the ritual and moral parts of the Law, but conjoin the two as both imposing obligation. Another class of expositors take τέλος, in the sense, τελείωσις or πλήρωμα, *fulfilment*, and this, per meton. abstr. pro concr. They conceive the meaning to be, that Christ has fulfilled the ceremonial law, inasmuch as its types were realized by him; particularly, however, that the moral precepts were completely fulfilled by his perfect obedience. These are also truths founded in Scripture, the former respecting the ceremonial

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law, at Heb. x. 1, the latter, at Mat. vi. 17; Heb. vii. 18. This explanation is given by Origen, Augustine, in Ps. iv., Pelagius, Ambrose, Melancthon, Vatablus, Calvin and many more. Pelagius: Talis est ille qui Christum credidit, illa die qua credidit qualis ille qui universam legem implevit. It would, likewise, fit excellently into the context; the only objection is, that it is less demonstrable in respect of language. In Greek, it is true, we have the following phrases exemplifying the usus loquendi, *εἰς τέλος ἄγειν, εἰς τέλος νικᾶν, τὸ τέλος τῆς ἀνθρωπίνης σοφίας.* These, however, prove nothing, for in the two last examples, *τέλος* means *summit*, in the first, *issue, execution.* It would be most pertinent to quote Plato, de Legibus, l. viii. ed. Bip. p. 409, where, side by side, we find *οἱ ἵπποι οἱ τέλειοι*, and *οἱ τέλος ἔχοντες*, "those having the finished shape, the full grown." Even this, however, is not demonstrative, and we still want a parallel for the meaning, *accomplishment, fulfilment.* In the LXX. and the Apocrypha too, this meaning does not appear. There is supposed to be an instance of it at 1 Tim. i. 5. In compliance, however, with the usual usus loquendi, we will there explain *τέλος*, "the end and aim, that on which all depends, the cardo rerum." (In the same sense we find *μύθου τέλος* Ilias, l. xvi. v. 84.) Neither can the *πλήρωμα τοῦ νόμου ἡ ἀγάπη* of Rom. xiii. 10, be adduced to render indisputable the supposed meaning of *τέλος* in 1 Tim. i. 5. Doubtless *πλήρωμα* has the signification of *perfect execution.* But why should it be thought that, in the kindred text, 1 Tim. i. 5, the Apostle says literally the same thing, and not rather that he gives

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the thought under a variety of shade? The Syrian, with much correctness, puts the *fulfilment* at Rom. xiii. 10, but at Tim. i. 5, the *sum*. Moreover, in this explanation, the supposed metonyme of τέλος for ὁ τελειῶν is also harsh. We accordingly turn to the third conception formed of the word, which is to be found among the Greek fathers, Chrysostom and Theodoret, and was afterwards adopted by Beza, Bucer, Seb. Schmidt, Bengel, Turretin, Heumann and others. All these expositors embrace the signification, *end and aim*, which is quite common. In as far, to wit, as the utmost that the law, in all its parts, intends, consists in making man aware of his self-seeking endeavours after independence, and of his want of love to God, in so far was the whole period of the old covenant but a παιδαγωγὸς towards Christ, and in so far is Christ the *end and aim* of the law. For this signification of τέλος likewise, the Scripture speaks; indeed, the kindred passage Gal. iii. 24, is to be regarded as quite particularly parallel to the one before us. Bengel: Lex hominem urget donec is ad Christum confugit, tum ipsa dicit: Asylum eo nactus, desino te persequi, sapis, salvus es. Chrysostom: Εἰ γὰρ τοῦ νόμου τέλος ὁ Χριστὸς, ὁ τὸν Χριστὸν οὐκ ἔχων, κἂν ἐκεῖνον δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν Χριστὸν ἔχων, κἂν μὴ ᾖ κατωρθωκὼς τὸν νόμον, τὸ πᾶν εἴληφε· καὶ γάρ τέλος ἰατρικῆς ὑγιεία. ὥσπερ οὖν ὁ δυνάμενος ὑγιῆ ποιεῖν, κἂν μὴ τὴν ἰατρικὴν ἔχει, τὸ πᾶν ἔχει· ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἂν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσεν· οὕτω καὶ ἐπὶ τοῦ νόμου καὶ τῆς πίστεως· ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν ἀμφοτέρων ἐστὶ ἀλ-

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λότριος.[a] We are wholly to discard the exposition of some who take τέλος in the sense: "Custom of the law, by which its demands are mitigated." The εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι stands in contrast with the former legal economy, under which the task was a more difficult one.

V. 5. The γὰρ is merely transition particle. Paul now begins to lay down explicitly the relation of the two kinds of justification. His design in doing so is to show, that the law must in fact impel men to Christ. The statement, however, is connected with the παντὶ τῷ πιστεύοντι. We have first to remark, in respect of the reading, that it is very various. Codex A has ὅτι τὴν δικαιοσύνην ἐκ πίστεως; Codex D, the Coptic, Vulgate, Damascenus and others, ὅτι δικαιοσύνην ἐκ τοῦ νόμου ὁ ποιήσας. Some smaller Codices accordingly read αὐτῇ, in place of αὐτοῖς, as do also the Coptic, the Vulgate and several fathers. That the recepta, however, is the true reading, is manifest. The two others specified, shew themselves clearly to be explanatory glosses, the more so, that not even all Codices that deviate, change the αὐτοῖς into αὐτῇ.

[a] For if Christ is the end of the law, he who has not Christ has not the law, i. e. *legal righteousness*, even although he should seem to possess it. But he who has Christ has got all, even though he should not have fulfilled the law. The end and aim of the medical art is health. Just, then, as he who can restore health has the whole matter, though he possess no medical knowledge; whereas he who knows not how to cure, though he pretend to practise medicine, makes a total failure: so is it respecting the law and faith. He who has the latter has also the end of the former, but he who is without the latter is a stranger to both.

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Μωϋσῆς γὰρ γράφει. Γράφειν stands in place of καταγράφειν according to the Hebrew, in which there are no compound verbs.

ὁ ποιήσας αὐτὰ κτλ. The text is from Levit. xviii. 5. The αὐτα refers to the חקתי which precedes it in the text. Ζῆν, after the Hebrew חיה signifies *to be happy*. The ἐν, in like manner as the ב, has the sense *through, by means of*. Among the later Jews we find the notion widely diffused, that the blessings promised likewise involve those of the life eternal. Onkelos translates: "Whosoever keeps these commandments, shall thereby live in the life eternal." And in the Targum of the Pseudo Jonathan, Moses' words are rendered: "Whosoever fulfils the commandments shall thereby live in the life eternal, and his portion shall be with the righteous." Aben Ezra observes, that to those who knew the secret of the law, סוד התורה, Moses promises eternal, to others temporal blessings, Luke x. 25, 26.

V. 6. Moses (Deut. xxx.) 12 had once more, a while before his death, inculcated upon the people what a distinguished blessedness had fallen to their lot, in their being made acquainted with the Divine will. The words of which he there made use, and which intimate the blessedness of the man, who needs to be no longer in doubt as to how he can please God, having received a revelation upon the subject, are applied by Paul to the man, who, in the New Testament period, is concerned about his salvation. This application to the Christian of Moses' words, will appear the less extraordinary, considering as even R. Bechai (who lived at the close of the thirteenth cen-

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tury), says of the same, that in their true sense, they will first pass into fulfilment, at the time of the Messias. See Fagius and Münster in the Crit. Sacra T. II. ad Deut. xxx. 12). What Paul means to say then is: When, now-a-days, a sinner attains to the knowledge of himself, and sighs for enlightenment and justification, he requires not to look far and wide around him for help. If even Moses has commended the revelation of God's law, because it brings the way of salvation so near to man, the Christian has still more occasion to congratulate himself on the same account. All that he wants is faith, and for its attainment, he does not require to have even once seen Christ. He needs no more than simply "to believe with the heart, and to confess with the mouth."

By a personification, Paul puts into the lips of righteousness by faith, what any teacher of that might say.

μὴ εἴπῃς ἐν τῇ καρδίᾳ σοῦ, according to the Hebrew אמר בלבו, *to think*. The *τοῦτ' ἔστι* denotes the application which Paul makes of Moses' declaration. In the self same way the Rabbins introduce their applications of Biblical sayings with a יודו. It is falsely maintained by the major part of expositors, Theodoret, Œcumenius, Anselm, Erasmus, Melancthon, Capellus and others, that, by the interpretation he gives to the Mosaic words, Paul means to convey a reproof to the unbelieving. Œcumenius: *ἵνα μὴ νομισθῇ ἡ πίστις εὐκατόρθωτος, καὶ εὐκαταφρόνητος, διὰ τοῦτο δείκνυσι καὶ αὐτὴν πόνου δεομένην, καὶ πρὸς τοὺς ἀφαιρεῖς λογισμοὺς ἔχουσαν τὴν πάλην.*[a] Melancthon: Illustribus figuris de-

[a] In order that faith may not be considered an easy and con-

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pingit impietatem cordis humani. But to give such a bearing to this declaration, would be wholly contrary to the Apostle's train of ideas. In that case also, Paul's interpretation would ill agree with Moses' language and meaning. We are much rather to consider it as the Apostle's object, to shew how *easy a matter* righteousness by faith is. Accordingly, the infinitives after the τοῦτ' ἔστι, are to be regarded as statement of the purpose of that proceeding, which forms the subject of the question. The member of the Old Testament theocracy needed no more to ask, Who shall ascend into heaven, to make known unto me God's will? The subject of the New Testament needs just as little to put this question, nay, not even, Who shall ascend into heaven to bring Christ down?

V. 7. In Hebrew, there stands ולא מעבר לים הוא, and in the LXX. εἰς τὸ πέραν τῆς θαλάσσης. Several expositors, as Koppe and Bolten, suppose that the expression in Hebrew was the designation of the Scheol, the entrance to which the Hebrews, as the Greeks did that of Hades, (Ilias B. VIII. 478,) conceived at the farthest end of the earth and sea, or that the Hebrews had imagined something similar to the islands of the blessed, which the Greeks, as we well know, placed in the Western Ocean, (Odyssey, B. IV. v. 563, and the Scholiast on the passage.) This hypothesis, however, is destitute of all foundation. We nowhere read of a particular entrance into the Scheol. As to those islands of the blessed, it is true, Josephus relates, De Bel. Jud. l. ii. c. 8, § 11, that the Essenes had supposed

temptible acquisition, he shews that it too requires exertion, and has a struggle to maintain with the secret thoughts.

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something of the kind; but this demonstrates nothing, more especially for the era of Moses. It must be added, that the Chaldee Targums, which are wont precisely to render, by circumlocution and definition, every doctrinal expression, translate here exactly as the LXX. The conjecture of Grotius might be better maintained, viz. that some other Greek translation or reading had εἰς τὴν ἄβυσσον, ἄβυσσος being taken in the sense of *Sea*, (comp. Job xxviii. 14,) but that Paul here applied the word in another sense. The Targum Jeruschalmi has: "Had we but a prophet Jonah to dive into the depths of the sea!" There is, however, no need for this conjecture. Following the practice of the Rabbins in their application of Bible texts, Paul might very well modify the words of Scripture, in conformity to his purpose. The expression מעבר לים in Moses, is by no means of particular significance; but rather of the proverbial kind. The sea is of boundless extent, Job xi. 9; There unspeakable dangers threaten, Ps. cvii. 24—26. It is accordingly the image of mighty difficulties opposing the attainment of any object. In the same way, flying to the אחרית ים Ps. cxxxix. 9, is given as an image for the accomplishment of something exceedingly difficult, or nearly impossible. But instead of it, Moses might have mentioned the depths of the earth. In the same way, heaven and hell are proverbially placed in opposition to each other in Euripides, Phœniss. v. 517.

Ἄστρων ἂν ἴλθοιμ' ἡλίου πρὸς ἀνατολὰς,
Καὶ γῆς ἴνερθεν, δυνατὸς ὢν δρᾶσαι τάδε.

Compare in the Old Testament, Amos ix. 2. Ps.

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cxxxix. 8. Thus, considering the expression πέραν τῆς θαλάσσης, had no particular significance, Paul might very well exchange it for another, which Moses might equally have used, and which better answered the Apostle's design. A perfectly similar application of Moses' saying is made by Philo, Quod omnis probus liber, p. 875, and De præm. et pœn. p. 922, where he also uses a periphrasis for מעבר לים, as follows: οὐδὲ μακρὰν τὸ ἀγαθὸν ἀφέστηκεν, ἢ πέραν θαλάσσης, ἢ ἐν ἐσχατιαῖς γῆς, ὡς δεῖσθαι πολυχρονίου καὶ καματηρᾶς ἀποδημίας, κτλ.[a] In substance, it is one and the same thing, whether the sinner, in fond desire after illumination and holiness, wishes Christ out from the grave, or down from heaven. This second member of the sentence is only rhetorical amplification.

V. 8. Here St. Paul applies the positive description he has given of the relation of the law to man, to the relation of the gospel, in reference to which Moses' words contained a still more elevated truth. Respecting the law, Moses boasted that the revelation of the divine will was now so well known to the people of Israel, that any man whatever might carry them in his heart, *i. e.* in his thoughts and upon his lips. (Targum Jonathan paraphrases בבית מדרשכון, "in your schools.") In a far higher sense does this redound to the praise of faith on the gospel. For, although Israel bore the revelation of

[a] Nor has he removed the good far away, or beyond the sea, or to the remote parts of the earth, so that it requires a long and laborious pilgrimage.

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the divine will upon the lip and in the soul, they still were not on that account blessed; the Christian, however, attains to blessedness, when he bears Christ as his Saviour, in his heart and on his lips.

ἐγγύς σου τὸ ῥῆμα. דבר in Hebrew, and ῥῆμα here in Greek, might mean *thing*; the better meaning, however, in Moses, is *revelation*, and that Paul meant it to be here understood in that sense results from the ῥῆμα ὃ κηρυσσόμεν, which follows. Ῥῆμα πίστεως, for which there stands elsewhere λόγος πίστεως, 1 Tim. iv. 6, *preaching* or *doctrine*. In Hebrew, we find also the part. מאד side by side with קרוב, and in the LXX. σφόδρα. The LXX. moreover, append καὶ ἐν ταῖς χερσί σου. Chrysostom: Εἰ μηδὲ αὐτὸν βουληθῇς ὑπερβῆναι τὸν οὐδόν, ἔξεστί σοι καὶ οἴκοι καθημένῳ σωθῆναι. ἐν γὰρ τῷ στόματι σου καὶ ἐν τῇ καρδίᾳ ἐστὶ τῆς σωτηρίας ἡ ἀφορμή.[a]

V. 9. The description which St. Paul here gives of saving faith is closely connected with the words of Moses. As mention was made of the mouth, Paul speaks of confession. And because the mouth was first noticed, and then the heart, the Apostle adopts the same order, although, from the nature of the thing, it ought to have been inverted; confession emanating from faith, which consequently precedes it. On the other hand, to be sure, Beza correctly observes, that it is confession which manifests the existence of faith. Calvin: Non est ignis ubi nihil flammæ neque caloris.

ἐὰν ὁμολογήσῃς. Theophylact: Δεῖται καὶ ἡ καρδία;

[a] If you should not wish to cross even your threshold, you have it in your power to be saved while sitting at home. For the means of salvation is in thy mouth and in thy heart.

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τοῦ στόματος, τότε γὰρ διαλάμπει ἡ πίστις καὶ πλείονες ὠφελοῦνται. δεῖται μέντοι καὶ τὸ στόμα τῆς καρδίας, πολλοὶ μέντοι γὰρ ὁμολογοῦνται Χριστὸν καθ' ὑπόκρισιν.[a] A *genuine* confession of Christ, such as bears upon the face the seal of a divine παῤῥησία, is necessarily a testimony to belief of the heart, because no one can, from inward conviction, call Christ Lord, except by the Holy Ghost, 1 Cor. xii. 3. (Comp. 1 John iv. 2.) The κύριος is here the predicate of Ἰησοῦν.

ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν. Here, according to Paul's usual practice, when speaking of faith in the resurrection of Christ, it is not meant to be taken *nudè*, as an article of faith, in reference to our resurrection, which Pelagius and Limborch maintain. But the resurrection is the glorified point of exit to the life and death of the Saviour, as has been already mentioned, see on ch. iv. 25. Compare 1 Cor. xv. 17; 1 Pet. i. 21. Bucer: Hæc summa Evangelii est, nam cum credimus Christum excitatum e mortuis credimus eum pro peccatis satisfecisse et in cœlis regnare, ut nos ad imaginem suam perficiat. Calvin: Tenendum est quorsum Christus resurrexerit, nempe quod in eo excitando consilium Patri fuerit nos omnes in vitam restituere. *Cordis* nomen pro serio et sincero *affectu*.

V. 10. Familiar with the rhythm of the Hebrew parallelism, the Apostle loves it even in prose. Accordingly, the two members of the verse are to be considered parallels, as at Rom. iv. 25. But just as

[a] The heart requires the help of the mouth, for then faith shines forth, and many are benefited, but the mouth also needs the heart, for there are many who confess Christ in hypocrisy.

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even in Hebrew, two parallel members of a verse do not always contain a perfect equality of thought—We saw, ch. iv. 25, that there was a certain difference in the two propositions placed in this relation—such likewise is the case here. Properly confession is vouchsafed with true faith, as blessedness is with justification. But then again confession may be conceived as the complement of faith, and blessedness as the complement of justification. Melancthon: Discernit justitiam et salutem propter perseverantiam etsi enim quisquis est justus, est hæres vitæ æternæ, tamen fieri potest, ut justus iterum amittat justitiam. Ideo inquit: Si confiteberis videlicet propter fidem, quasi dicat si fides fuerit firma. The *εἰς* before *δικαιοσύνην* stands as at ver. 1 to indicate the purpose.

V. 11. The same passage from Is. xxviii. 16, which has been expounded at chap. ix. 33, and which shews how sure is the hope that rests upon the Messias.

V. 12. The casual occurrence of *πᾶς* in the preceding quotation, is again taken advantage of by St. Paul, in order once more to introduce what he has always so much at heart, viz. that the believing Heathen are called to the kingdom of the Messias equally with the believing Jews.

ὁ γὰρ αὐτὸς Κύριὸς *π.* *Ὁ αὐτὸς, one and the same;* Κύριος is the predicate. It is unnatural with Carpzov to look upon *αὐτὸς*, as יהוה, a name of Jehovah. It is a question whether Christ is here spoken of, as Origen, Œcumenius, Calov, Bengel, Wolf and others insist, or God, as the majority believe. True that, v. 9. Christ has been called *κύριος*· that, however, of itself,

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is not decisive. If Paul means to shew, that Heathens and Jews have an equal interest in the work of atonement, this he is accustomed at other places to prove from the fact, that all stand in the same relation to God, from whom the whole plan of salvation emanates. So Rom. iii. 30. Moreover, in opposition to the reference of the word to Christ, it may be adduced, that in the citation, ver. 13, Κύριος cannot directly refer to Christ. On the other hand, however, it is also to be remarked, that at ver. 14, the εἰς ὃν οὐκ ἐπίστευσαν relates to Christ, and with regard to the citation, Paul might apply it to the same, sensu eminentiore, seeing that, so far as it relates to the efficacy of God in time of the Messias, it is, in point of fact, to be understood, sensu eminentiore, of turning to the Saviour. This citation, moreover, properly answers to that in ver. 11, which Paul likewise expounded of Christ.

πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Ammon will have πλουτεῖν taken in the sense of πλουτίζειν· in that sense, however, we do not find it used. Εἰς denotes the direction, according to the conception borrowed from sense, of the divine riches extending to men. The connection, however, seems to intimate, that we have here to think of the rich grace of Christ, Eph. iii. 8. Col. ii. 3. Chrysostom: Ὁρᾷς πῶς δείκνυσιν αὐτὸν σφοδρῶς ἐφιέμενον ἡμῶν τῆς σωτηρίας; εἶγε καὶ πλοῦτον οἰκεῖον ἡγεῖται ταύτην. ὥστε μηδὲ νῦν αὐτοὺς ἀπογνῶναι, μηδὲ νομίσαι, εἶγε βουληθεῖεν μετανοῆσαι, ἀσυγγνώστους εἶναι. ὁ γὰρ πλοῦτον οἰκεῖον ἡγούμενος τὸ σώζειν ἡμᾶς, οὐ παύσεται πλουτῶν·

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ἐπεὶ καὶ τοῦτο πλοῦτος τὸ εἰς πάντας ἐκχεῖσθαι τὴν δωρεάν.[a] Calvin: The Jews needed not to be envious, even although the heathen obtained the same privilege with them of drawing from the divine treasury. That is not diminished, according to the numbers who seek to share it. Ἐπικαλέομαι, as in the LXX. for קרא, *to invoke God's aid, to adore.*

V. 13. The Apostle confirms what he had said anew, by an Old Testament citation from Joel iii. 5. There the great sifting time is spoken of, which is to precede the introduction of the Messias' kingdom. In so far, accordingly, may Paul justly apply to the invocation of Christ, what the passage says of the invocation of Jehovah.

PART SECOND.

ISRAEL HAS NOT WANTED PREACHERS OF THIS DOCTRINE OF SALVATION. v. 14—21.

V. 14. There was but one more evasion left to the Israelite, viz. that he had never heard of the new message of salvation. But this excuse, likewise, the Apostle takes away. Œcumenius: Οὐδεμία νῦν πρόφασις τοῦ σωθῆναι. Paul shows more than was properly re-

[a] Do you see how he represents him as exceedingly desirous of our salvation, inasmuch as he deems it his own riches. So that now they need not despair, nor think that they are excluded from salvation, if they choose to repent. For he who deems it his own riches to save us, will never cease being rich, this being his riches, to pour out the free gift upon all.

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quired for his proof. He shows that the gospel in general, is the common property of mankind. Leaving this theme at ver. 19, he again returns to the Jews, who were, equally with others, included in the general message of salvation, nay, who had even a special interest in it. Very improbable is Grotius' opinion, that vers. 14 and 15 are the words of a Jewish antagonist, which, at ver. 16, the Apostle answers. To pass silently over other reasons, even the Bible citation of ver. 15 should refute this, inasmuch as St. Paul scarcely ever makes his opponents argue with Scripture text; (See on c. ix. 15), and in the present case, the text in their mouth would be particularly inappropriate. Paul states the objection in an animated sorites, in which he mounts from stage to stage to the final cause. Melancthon: Diligentissime hic locus observandus, ut sciamus quomodo Deus sit efficax in nobis nec quæramus alias illuminationes præter verbum.

πῶς οὖν ἐπικαλέσονται. Neither in profane authors, nor the New Testament, does the *οὖν* always denote an inference consonant with the foregoing proposition; but sometimes, like the *jam vero*, an objection flowing from what precedes. Rom. iv. 10. Matt. xxvi. 54. John xviii. 10. The *εἰς ὃν* cannot be referred otherwise than to Christ. *Κηρύσσω, to preach* Mark i. 4. Luke iv. 19.

V. 15. *ἐὰν μὴ ἀποσταλῶσι.* Calvin: Non fortuito pluit Evangelium e nubibus, per manus hominum affertur quo divinitus missum est. Nullus præco est quem non peculiari sua providentia Deus suscitarit, quare non est dubium, quin Deus nationem visitet,

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in qua Evangelium annuntiatur. The prophets who go where God has not called them, he rejects, Jer. xxiii. 21.

καθὼς γέγραπται, κτλ. The mission of the messengers of the gospel was something so glorious, and their arrival so pleasant, that in order to show this more explicitly, St. Paul quotes a beautiful text containing a reference to their preaching. The text is borrowed from Is. lii. 7. In this whole latter part of Isaiah, the after establishment of the ancient theocracy under the Messias, is delineated, but in a new and extraordinary glorious way. As was done by all the prophets, the poet, in these songs, figures the Messias and his kingdom as just at hand. The pictures which he draws, both of the kingdom and person of the Messias, are of so elevated a spirituality, that they are almost Evangelical *descriptions*, around which the prophetical veil of the outward theocracy hangs as it were like a transparent chrysalis. In the passage quoted, the prophet describes the Seers of the new kingdom of God appearing upon the mountains on the north of Jerusalem, and thence announcing the glory of the theocracy, as they there preach, "Jerusalem thy God is king." Jewish expositors no less apply to the Messias almost the whole of the chapter, besides the quotation. See Wetstein, ad h. l. Paul deviates in his citation from the LXX., who translate the Hebrew with greater accuracy, but darkly. They have: *ὡς ὡραῖοι ἐπὶ τῶν ὀρέων οἱ πόδες εὐαγγελιζομένου* (ed. Ald. *εὐαγγελιζομένων*) *ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά.* Paul translates the Hebrew more clearly, only omitting

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whatever does not serve his purpose in the text. We have a passage in Nahum ii. 1, which greatly resembles that of Isaias.

ὡραῖοι οἱ πόδες. Per meton. the feet are described as the members which act in the messenger. There occurs a kindred meton. in Sophocles, Electra, v. 1357, *ὡς ἥδιστον ἔχουσι ποδῶν ὑπηρέτημα,* to which the Scholiast: *ποδῶν ὑπηρέτημα, διὰ γὰρ τούτων τὰ πρὸς σωτηρίαν ἡμῖν ὑπηρέτησας.* Indeed, in solemn diction, the Hebrew generally used the metonymical circumlocution, "the feet of some one come." Thus in Tikkune Sohar, fol. 32, 1, 2: "So long as thou dost not yet behold the bright rainbow in the clouds, לא תצפה לרגלי דמשיחא." Compare in the N. Test. Acts v. 9. The *εἰρήνη* is here, like שלום, *salvation.*

V. 16. In this verse Paul delivers the result of the foregoing climax of questions. That result, however, is to be found, not in the *ἀλλ' οὐ πάντες, κτλ.,* but in the *ἄρα ἡ πίστις, κτλ.,* as appears from the answer which, ver. 17 to 19, immediately succeeds. The *ἀλλ' οὐ πάντες κτλ.,* forms, as Calvin observes, a mere appendage to the last query in ver. 15. On which account Michaelis appositely translates it: "But yet all have not, and so on." In Greek *ἀλλὰ* ought to have some other particle after it, *ἀλλὰ γὰρ,* or *ἀλλὰ καί.* Several, among whom are Chrysostom, Theodoret, Œcumenius, Seb. Schmidt, conceiving themselves bound to regard *ἀλλὰ* as the result of the previous questions, and who yet found that result to be properly contained in the *ἄρα,* absurdly placed a point of interrogation after *εὐαγγελίῳ,* and supposed that *Ἡσαΐας γὰρ κτλ.* must be the answer to the question, a thing which would

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be inadmissible, even were there no other reason but that γὰρ must then denote a contrast. Œcumenius: Ἐπειδὴ τοῦτο αὐτῷ ἀντέκειτο, ὅτι, ἐὰν ἀπὸ Θεοῦ ἀπεστάλητε, διὰ τί μὴ πάντες ὑπήκουσαν, φησὶν ὅτι καὶ τοῦτο πρὸ πολλοῦ ἐλέχθη.[a] The passage is from Isa. liii. 1, where the prophet, in prophetic vision, foretels the offence which the Jews would take at the humbleness of the future Messias, and their disbelief of his eventual exaltation. The LXX. have, in their version, added the Κύριε, which is not in the Hebrew; St. Paul retains it.

ἀκοὴ answers to the שמועה, *message*. The same prophetical passage is quoted by John xii. 38, who says, that in this disbelief of the Jews respecting Christ, it had received its accomplishment. The Jewish theologians also understood it of the Messias. See Schöttgen, Horæ Talm. T. II. in indice.

V. 17. This is the result of the preceding climax, for it would be unnatural to suppose, with Bengel, Heumann and Mosheim, that ἄρα is here a conclusion drawn from the quotation. It might certainly be admitted, that in this clause, which is inferential from the previous queries, Paul borrows the word ἀκοὴ from the quotation. Still it is not necessary to suppose so, as at verse 14, he had in the same way joined the verb ἤκουσαν with πιστεύω, and as λόγος ἀκοῆς, moreover, is elsewhere used by the Apostle in the sense *publication, preaching*, 1 Thess. ii. 13, as it also stands at Heb. iv. 2.

[a] Since it was objected to him, that if ye were sent by God, why have not all believed, he says that this was declared long before.

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ῥῆμα Θεοῦ, agreeably to the common usus loquendi, must be taken as the translation of דבר יי in the sense, *divine revelation*. Chrysostom: οὐ γὰρ τὰ αὐτῶν ἔλεγον, ἀλλὰ τὰ παρὰ τοῦ Θεοῦ μανθάνοντες ἀπήγγελον, ὃ σημείων ἐστὶν ὑψηλότερον.[a] The only scruple which then arises is, that the proposition is not founded in the preceding questions. For this reason, Baumgarten wanted to understand ῥῆμα in the sense *command*. (Mark xvi. 15, this divine injunction is spoken of). The proposition would then be the affirmative of the question contained in ver. 15. This sense of ῥῆμα, joined to God, is, however, improbable. It is more correct to suppose, that the affirmation does indeed involve a reference to the question of ver. 15, but one not altogether direct. God, Paul affirms, must act and communicate a revelation, if men are to preach.

V. 18. Paul now at last gives the answer to the questions, proving that the Jew cannot make the objections they contain. Bucer: Cum fides ex Evangelio veniat, honestior causa incredulitatis Judæorum fuisset, si Evangelium non audiissent. The ἀλλὰ shews that Paul obviates the objection derivable from the result he himself stated. We may fitly supply in thought, after ἀλλὰ, an εἴγε οὕτως ἔχει. The explanation of the λέγω is to be found in the dialectics of the Rabbins, in which, when questions occur, they are introduced by ואני אומר or אנא קאמינא. Beza very absurdly supposes, that the ἀλλὰ λέγει, beside the ques-

[a] For they spoke not their own things, but preached what they had learned from God, which is something nobler than miracles.

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tion, and no less the same words with the question, ver. 19, are words of a Jewish opponent. Peculiar to himself is the exposition of Van Hengel (Annot. in loca, N. T. Amst. 1824, p. 142). He will have ver. 18 taken as the objection of a Jewish antagonist, who meant to say as follows: Nonne injuste agit Deus, qui Judæis, quoniam voci ipsius auscultare noluerunt a se rejectis, nunc suo se favore, ad exteras convertit gentes, quæ eadem plane culpa tenentur, cum æque atque illi vocem ejus audiverunt. Under this voice the opponent understands the voice of nature. To which the Apostle, admitting more than was required of him, replies: Profecto! non tantum fateor, gentes illas quibus annunciata nunc doctrina Christi est vocem Dei jam antea audivisse, sed ipse ego contendo, nullam prorsus gentem hac caruisse institutione. The ἀλλὰ λέγω, in ver. 19, would, in that case, be again Paul's own language, in refutation of the objection. This second ἀλλὰ καὶ would not be co-ordinate with the first, but opposed, just as in Latin at—at occurs, and also ἀλλὰ—ἀλλὰ in Greek. See Wyttenbach ad Phæd. p. 148. Lips. It would be easy to defend this construction, but it is destitute of simplicity, especially does it appear, that too much has been brought into the μὴ οὐκ ἤκουσαν.

Upon μενοῦνγε, see ch. ix. 20. The citation is from Psalm xix. 5, and agrees both with LXX. and the Hebrew text. Φθόγγος answers to the Hebrew יקו, *string*. Paul did not want to describe the propagation of the gospel in language of his own. He consequently employs those words of the Psalmist, which

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were properly spoken, it is true, of the revelation of God in nature, but which Paul, in inspired elevation, likewise saw to be true with respect to the revelation of God in history. The Jews themselves discovered in this sublime passage of the Psalmist, a reference to the diffusion of the knowledge of the Messias' kingdom. Sohar Genes. f. 9, observes upon it: "These are the words of my servant Messias, which penetrate the heavenly and earthly spheres." When we reflect what it must have imported to a Jew, to behold that divine revelation, which hitherto had only been promulgated within the narrow limits of Judea, conveyed by numerous messengers, to Greeks, Romans, and Barbarians; When we reflect how it must have floated, before the mind of Paul, that now a fire had been cast into humanity which, continuing to kindle, generation after generation, would bring about upon the earth a totally new order of things; When we reflect upon all this, can it appear strange that although, as yet, but an inconsiderable part of the *οἰκουμένη* had received the word of life, the Apostle should use such comprehensive expressions? Compare what, with the same elevation of mind, he says at Col. i. 23. What a fresh inspiration diffused over the new spiritual creation by Christianity, and what prophetic hopes for the future are, even after the lapse of three centuries, expressed by Eusebius, in the Introduction to Præp. Ev. and in the conclusion of Athanasius' Apol.! Philo, De Vita Mos. l. II. p. 654, speaks a kindred language in praise of the Mosaic law: *τῶν νόμων τὸ κλέος, οὗς ἀπολέλοιπε, διὰ πάσης τῆς*

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οἰκουμένης πεφοιτηκὸς, ἄχρι καὶ τῶν τῆς γῆς τερμάτων ἔφθακεν.*

V. 19. The proposition is difficult, in consequence of Paul not having stated what it was that Israel did not know. Now certainly it is most natural to go back to the prophetical declarations which are afterwards alluded to, and to derive from them what that was. It would then be, "Did not Israel know that the heathen should likewise be called?" In this way many expositors take it, as for instance Justin, Limborch, Baumgarten and Koppe. So expounded, however, the meaning is so very special, as that the question does not furnish a suitable parallel to that of verse 18. Besides, it cannot be denied, the ellipsis in the μὴ οὐκ ἔγνω is peculiarly harsh. The most judicious way would be to take the ἔγνω as intransitive, "Was Israel not instructed?" It would then in some degree correspond with the μὴ οὐκ ἤκουσαν. So very groundless was the pretext of the Jews, (Comp. on v. 10) as to their being denied the ἀκοή, that, on the contrary, even all the Gentiles had received the glad tidings. Having shown that fact, the Apostle returns to the Jews, who had been the nearest to the message of salvation. In this general way has the passage been understood by Chrysostom and Grotius. Other interpreters deviate widely from each other. Ambrose: "Have not some from among Israel known?" Erasmus: "Had they then received no clear knowledge of Christ?" Calvin:

* The fame of the laws which he left behind, spread through the whole habitable world, has reached even to the extremities of the earth.

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"Has it then been possible for such a nation as Israel to misunderstand?" Baldwin: "Did not Israel know that they were the chosen people?" Heumann: "Have the Israelites not believed?" Wetstein construes πρῶτος with Ἰσραήλ.

πρῶτος Μωϋσῆς λέγει. The πρῶτος has probably been placed here, in consequence of the following citations from Isaiah being, in respect of time, subsequent to Moses. The testimony acquired weight, from the fact of having been already uttered at so remote a period as that of Moses. The passage is taken from Deut. xxxii. 21, agreeably—except as regards the word ὑμᾶς, in whose place stands αὐτοὺς—to the LXX. and to the original text. The παραζηλώσω, for which we have אקניא in Hebrew, is to be explained from that conjugal relation in which, according to a trope common among all eastern nations, God stands with the people. In the previous part of the text it was said: "They have moved me to jealousy, by that which is not God." This jealousy on God's part, accordingly, is the effect of his love, and hence it is said of prophecies which emanate from his love, that the zeal of the Lord will perform them, (Is. ix. 7. 2 Kings xix. 31). The prophet longs for the zeal of the Lord, (Is. lxiii. 15.)

οὐκ ἔθνος stand joined together per hyphen, which in the Hebrew is common for substantives and adjectives, and so also in the Greek: ἡ οὐ περιτείχισις, "the not walling around." Thuc. Hist. l. III. c. 95. Only in Latin this is not allowable. The meaning of the passage in Moses is: "If you serve gods which are not gods, I will move you to jealousy, by

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favouring the nation of the Canaanites, which is as good as no nation at all." That the passage contains a prediction, properly so called, can therefore not be affirmed. Ἐπί, as in various modes of construction, *e. g.* verba lætandi, dolendi, denotes the occasion.

V. 20. Still more strongly is God's dealing with unbelieving Israel, on the one hand, and on the other with the heathen, expressed in the text, Is. lxv. 1, 2. The one from Moses could properly serve only to characterize generally God's conduct towards the Jews, in the event of their proving rebellious, whereas the present appears to be a genuine prediction respecting the admission of the heathen to the place of the covenant people. There follows, viz. after the words quoted: "I said behold me, behold me, unto a nation that was not called by my name." In Hebrew the passage runs: נדרשתי ללא שאלו נמצאתי ללא בקשני. In the LXX. ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν. Paul quotes from memory.

Ἡσαΐας δὲ ἀποτολμᾷ. The δέ stands opposed to a μέν, which must be mentally supplied after πρῶτος in v. 19. The construction ἀποτολμᾷ καὶ λέγει, in place of the infin. λέγειν is considered as a Hebraism, inasmuch as in that language, certain verbs are taken with others to form one idea. Here, however, the usage is a sort of universal one. Paul calls that a *boldness* in the prophet; and, in truth, the boldness of several declarations in the latter part of Isaiah cannot be sufficiently wondered at. Comp. lxvi. 3. Nay, in v. 21, he speaks with such a boldness, as

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only a member of the New Testament could have assumed, for he declares, *that even from among the heathen, priests of God shall be called.* Who can fail to be surprised that such a divine παῤῥησία remained unresented by the blind people!

ζητεῖν and ἐπερωτᾶν τὸν Θεὸν is, according to the Hebrew, significant of adoration. Here again we have a picture of the character of Gentilism, as at ch. ix. 30.

V. 21. Although the heathen do not seek after God, still they receive him when he makes himself known, whereas Israel, when he presents himself, resists him. The passage forms the 2d verse of Is. lxv., and is quite according to the version of the LXX. excepting only that ὅλην τὴν ἡμέραν stands after χεῖρας.

πρὸς would not be appropriately taken in the sense of *to*, as Luther translates; Better *in regard, respecting*, which sense it frequently has in other passages of the New Testament, Luke xii. 41; xviii. 1. To stretch out the hand, is equivalent to *calling*, Prov. i. 24. Chrysostom: Εἶδες πόση ἡ κατηγορία; οὗτοι μὲν οὐδὲ παρακαλοῦντι ἐπείσθησαν, ἀλλὰ καὶ ἀντεῖπον, καὶ ταῦτα οὐχ ἅπαξ, οὐ δίς, οὐ τρίς, ἀλλὰ καὶ διὰ παντὸς τῆ χρόνε ταῦτα τοιαῦτα ὁρῶντες. ἕτεροι δὲ οἱ μηδέποτε αὐτὸν ἐγνωκότες ἴσχυσαν αὐτὸν ἐπισπάσασθαι, ἀλλ᾽ οὐ λέγει ὅτι αὐτοὶ ἴσχυσαν, ἀλλὰ καθαιρῶν καὶ τῶν ἐξ ἐθνῶν τὸ φρόνημα, καὶ δεικνὺς τὴν αὐτῆ χάριν τὸ πᾶν ἐργασαμένην, φησὶν ὅτι ἐγὼ ἐμφανὴς ἐγενόμην, καὶ ἐγὼ εὑρέθην. οὐκοῦν κενοὶ πάντων ἐκεῖνοί φησιν; οὐδαμῶς, ἀλλὰ τὸν εὑρεθέντα λαβεῖν καὶ τὸν φανέντα ἐπιγνῶναι, τοῦτο παρ᾽ ἑαυτῶν εἰσήνεγκαν. εἶτα ἵνα μὴ λέγωσιν οὗτοι, διὰ τί οὖν καὶ ἡμῖν ἐμφανὴς οὐκ ἐγίνου; τὸ πλέον τούτου τίθησιν, ὅτι οὐ μόνον ἐμφανὴς ἐγενόμην, ἀλλὰ

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καὶ παρέμεινα τὰς χεῖρας ἀναπεταννὺς καὶ παρακαλῶν, πατρὸς φιλοσόργε καὶ μητρὸς φιλόπαιδος κηδεμονίαν ἐπιδεικνύμενος. ὅρα πῶς σαφεστάτην τῶν ἔμπροσθεν διαπορηθέντων ἀπάντων τὴν λύσιν ἐπήγαγε, δείξας τῆς γνώμης αὐτῶν τὴν ἀπώλειαν γενομένην, καὶ ὡς πάντοθεν ἀνάξιοι συγγνώμης εἰσί.[a] If from this passage, we once more look back upon the 10th and 9th chapters, it is manifest how little Paul ever designed to revert to a decretum absolutum, but meant to cast all blame upon *the want of will* in man, resisting the gracious *will* of God.

[a] Observe you how great the accusation is? Even when he entreated them, the Jews refused to obey, nay, they resisted him, and that not once or twice or thrice, but even during the whole period they beheld him doing these great things. Whereas the others (the Gentiles) who had never known him, were enabled to lay hold of him. He does not, however, say that they were able of themselves, but overthrowing the pride even of believers from among the Gentiles, and in order to show that all is done by his grace, he says: I was made manifest and I was found. Are they then destitute of all share in the matter, you say? Not at all. The reception of him when found, and the recognition of him when revealed, came from them. Again, that the former (the Jews) may not plead, Why then, wert thou not manifested to us also? he urges something more than this, that he had done. Not only was I made manifest, but I even continued stretching out my hand and beseeching you, shewing the care of an affectionate father and of a loving mother. Mark how wise a solution of all former difficulties, proving that they had voluntarily brought destruction upon themselves, and how in every way they were unworthy of pardon.

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CHAPTER XI.

ARGUMENT.

THE Apostle had shewn how, and why it happens that Israel, the first-born, was excluded from the Messias' kingdom, while the Heathen obtained admission. To obviate misconception, he now lays down that his words must not be interpreted to the effect that the Jewish nation, as such, were to be excluded. It is much more true, not only that many of them do at present obtain salvation, but that at a future period, the nation once more, as a whole, shall acquiesce in the Christian economy of salvation. The Gentile ought therefore to beware of indulging vain glory over Israel on account of the present rejection of the major part of the nation, and the reception of multitudes of the heathen. It is the *grace of God* which gives the Gentile salvation, and only rebellious resistance to that grace, which excludes the Jew. Let once the Gentile be puffed up on this account, and God will so much the more readily exclude him, that he did not spare his old covenant people. At last the Apostle finishes with an elevating prospect of a time, when Jew and Gentile would both be united in faith upon Christ Jesus. To overcome men's unbelief, God employs various means; so great, however, are his wisdom and mercy, that he knows how to bring all at last to the one great goal of salvation in Christ.

DIVISION.

1. Israel has not been wholly rejected. V. 1—10.
2. Let not the Heathen be puffed up at the fall of Israel. V. 11—24.
3. After the fulness of the Gentiles shall have entered in, there will be a conversion of Israel as a whole. V. 25—32.
4. The unfathomable wisdom and love of God, with which the whole economy of salvation has been arranged. V. 33—36.

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PART FIRST.

ISRAEL HAS NOT BEEN ENTIRELY CAST OFF. v. 1—10.

V. 1. AT the close of the previous chapter, the Apostle had spoken so strongly and decidedly on the subject of the stubbornness of Israel, that it might appear as if the whole nation, conjointly and severally, had, by some special judgment of God, been shut out from the Messias' kingdom. This Paul denies. The purposes of God have not been wholly frustrated with respect to Israel; from it the first heralds of the gospel have gone forth. The οὖν is to be here explained as at ch. x. 14. The question which Paul proposes is not framed with sufficient precision. He ought properly to have appended ἅπαντα or ὅλον to τὸν λαὸν αὐτοῦ. Accordingly, what he hereby denies is an unconditional sentence of rejection. The Apostle instances himself; and his example carried with it the more weight, inasmuch as it was he who had taught the rejection of Israel. The minuter definition of Ἰσραηλίτης, ἐκ σπέρματος Ἀβρ., only serves for amplification. In the Talmud. Jerusch. Tr. Berachoth: יהוראי בר יהוראי. Pelagius: Ex semine Abraham non ex semine proselytorum. In the same way Paul describes his extraction, Phil. iii. 5. Chrysostom: ὅρα οὖν τὴν κατασκευὴν τήν τε προτέραν, καὶ τὴν μετ' ἐκείνην. προτέρα μὲν γὰρ ἐστὶ τὸ δεῖξαι ὅτι αὐτὸς ἐκεῖθεν ἦν. οὐκ ἂν δὲ, εἰ ἀπωθεῖσθαι αὐτοὺς ἔμελλεν, ᾧ τὸ κήρυγμα πᾶν, καὶ τὰ

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πράγματα τῆς οἰκουμένης ἐνεπίστευσε, καὶ τὰ μυστήρια πάντα, καὶ τὴν οἰκονομίαν ὅλην, τοῦτον ἂν ἐκεῖθεν ἐξελέξατο. αὕτη μὲν οὖν μία κατασκευή.[a]

V. 2. In instancing himself as a proof that God had not rejected his people, he only proposed to obviate an erroneous assertion. He now positively maintains, that the number of believing Israelites, dispersed, as they were, in all quarters, and living, as many of them, although conscientious Christians, still did, under the external garb of Judaism, appeared doubtless very inconsiderable, but might yet, if properly known, be in reality of no small magnitude. The article τὸν before λαὸν, most expositors conceive to be demonstrative, and λαὸν αὐτοῦ equivalent to οἱ ἐκλεκτοί, as in other passages is λαὸς τοῦ Θεοῦ· Paul meaning, they suppose, to say, that God does not reject that pious portion of Israel, whom he προέγνω. So Origen, Augustine, Ambrose, Chrysostom, Theodoret, Calvin, Limborch, Baldwin, Schlichting and many others. These expositors, however, vary in the explanation of προέγνω. Lutherans and the Greek Fathers interpret it, "to *foreknow*, viz. that they shall one day believe," (Theodoret: τοὺς, τῆς θεογνωσίας ἀξίους, τοὺς τῆς πίστεως δεξαμένους τὴν αἴγλην.); the Arminians and Calvinists, as Augustine had already done, to *love*

[a] Behold then, both the first and the second proof. The first is to shew that he himself sprang from that nation. For, had it been God's intention to reject that nation, he never would have selected from it the individual to whom he was about to entrust the entire work of preaching and the concerns of the whole globe, and all the mysteries and the whole economy of his church. This, then, is one proof.

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before. See what is said on chap. viii. 29. But it appears to be a very arbitrary exegesis, when the relative is here taken restrictively, as if it referred to the demonstrative τὸν, and when λαὸς αὐτοῦ obtains a different sense from what it bore at ver. 1, viz. the emphatic one of "people whom God loves," in which sense the Hebrew word עמי was already used. If Paul, under the λαὸν αὐτοῦ, had meant to understand the *spiritual* Israel, he must in some way have modified the expression, in order that it might not be considered as resumption of ver. 1. And although the aim of the Apostle to show, that God had not rejected the people as such and *in toto*, is certainly likewise attained, when he demonstrates that those favourites of God whom he foreknew or fore-loved, are not excluded, still the argument becomes far more decisive, when we suppose that he shows, from the relation of God to Israel as the covenant people, that no rejection of them nationally can take place. We hence perceive that this τὸν λαὸν αὐτοῦ is merely a resumption of the same words in ver. 1, and hold ὃν προέγνω to be a description which applies to the whole people of Israel. It is thus taken by Heumann, Bengel, Taylor, Mosheim, Baumgarten, Chr. Schmid and others. Hunnius: Deus jam olim agnovit hunc populum pro suo, quem sibi in peculium sanctissimo fœdere delegit et assumsit. Ergo non jam fœderis illius ita erit immemor, ut sine omni discrimine omnes et singulos Hebræos, etiam credentes, a sua gratia projectos velit. As to the προέγνω, we shall take it in that sense which it is so very easy to vindicate in respect of language, and which here

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suits so admirably with the connection, "*to predetermine*, viz. to make them the covenant people." See upon the word, ch. viii. 29. As a parallel to our text, we might then consider ver. 29 of the present chapter, which also serves to confirm the exposition we have embraced. The sense accordingly is: "God having, from the world's foundation, assigned to Israel its vocation as covenant people, it cannot be conceived that God would now reject them *as a people*."

Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ κτλ. The Apostle adduces a case from the history of the Old Testament, which conveys a fine doctrine with respect to the subject in hand. When the idolatrous Ahab had made a massacre of all the prophets of the true God, Elias, having fled from the sword, imagined himself the only one who had escaped, and who truly served the Lord. Contrary to his conjecture, however, there were still a great number of true Israelites concealed. Pelagius: Omnes prophetæ illa tantummodo sciebant, quæ illis fuerant a Deo revelata. Ita et Elias præter se esse alios qui Deum colerent ignoravit. Si *prophetam* tanti latuerunt, quanto magis *vos* nescitis quam multi Judæorum salvati sunt et salvandi. Chrysostom: ὁ δὲ λέγει τοιοῦτόν ἐστι· οὐκ ἀπώσατο ὁ Θεὸς τὸν λαόν. εἰ γὰρ ἀπώσατο, οὐδένα ἂν ἐδέξατο. εἰ δὲ ἐδέξατό τινας, οὐκ ἀπώσατο. καὶ μήν, φησιν, εἰ μὴ ἀπώσατο, πάντα ἂν ἐδέξατο. οὐδαμῶς. καὶ γὰρ ἐπὶ Ἠλίᾳ ἐν ἑπτακισχιλίοις περιέστη τὰ τῆς σωτηρίας, καὶ νῦν δὲ εἰκὸς πολλοὺς εἶναι τοὺς πεπιστευκότας. εἰ δὲ ἀγνοεῖτε ὑμεῖς, θαυμαστὸν οὐδέν, ἐπεὶ δὲ ὁ προφήτης ἐκεῖνος ὁ τοσοῦτος καὶ τηλικοῦτος ἀνὴρ ἠγνόει, ἀλλ' ὁ Θεὸς ᾠκοιόμει τὰ ἑαυτοῦ, καὶ τοῦ προφήτου

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ἀγνοοῦντος· σκόπει δὲ αὐτοῦ τὴν σύνεσιν, πῶς ἐν τῷ κατασκευάζειν τὸ προκείμενον λανθανόντως τὴν κατηγορίαν αὐτῶν αὔξει. διὰ γὰρ τοῦτο καὶ πάσης ἐμνήσθη τῆς μαρτυρίας, ἵνα αὐτῶν ἐκπομπεύσῃ τὴν ἀγνωμοσύνην, καὶ δείξῃ τοιούτους ἄνωθεν ὄντας.[a]

ἐν Ἠλίᾳ. This ἐν has been misunderstood by not a few, who, imagining that, after the Hebrew, an interchange of ב and עַל has taken place, explain it *de, concerning*. So Vatablus, Beza, Calov. But it is much more correct to take it in its proper sense, and consider the Ἠλίᾳ as designating that part of Holy Scriptures where Elias is spoken of. That the Rabbins are wont, in this way, to cite the Scripture, according to the chief topic, is asserted by Surenhusius. We have another instance in the New Testament, in which the same thing is clearly shown, Mark xii. 26. ἐπὶ τῆς βάτου "in the place which speaks of the

[a] What he says is to this effect: God has not rejected the people. For had he rejected them, he would not have received one. If, however, he has received some, he has not rejected them. Nay, but you will say, If he had not rejected them, he would have received them all. By no means. Because, in the days of Elias, salvation was confined to seven thousand, and it is probable that now there are many who believe. And as to your ignorance of this, that is no way wonderful, considering that that prophet, being such and so great a man, was also ignorant in the other case. But God managed his own affairs notwithstanding the prophet's want of knowledge. Reflect upon the Apostle's skill, and how, in proving the proposition before him, he secretly augments the charge against them. For the object he had in view in bringing forward the whole of that testimony, was to manifest their ingratitude, and show that of old they had been what they now were.

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bush." The Greeks, too, sometimes quoted Homer in this manner. It is, for instance, quite common to say: *ἐν τῷ τῶν νεῶν καταλόγῳ, ἐν νεκυομαντείᾳ.* So Thucydides, Hist. l. i. c. 9, quoting that poet, says, *ἐν τῇ σκήπτρου παραδόσει*, by which he designs the 2d Book of the Iliad, v. 100, where it is related how Jupiter devolved the kingdom upon Agamemnon. The formula *τί λέγει ἡ γραφή*, after the Rabbinical מה אמר הכתוב.

ἐντυγχάνειν τινί, is per se the same as *προσέρχεσθαι*, but joined to *ὑπέρ τινος*, it means, both in profane authors and in the New Testament, *to intercede*, with *κατά τινος*, *to accuse, complain.* 1 Mac. viii. 32; x. 61.

V. 3. The passage is from 1 Kings xix. 10. It is quoted by Paul in an abridged form from the LXX. The *θυσιαστήριά σου* are the altars of the true God, which the idolatrous Ahab had caused to be destroyed. The prophets of the Lord had been slain by command of Jezebel, 1 Kings xviii. 4, so that Elias says, in ver. 22 of that chapter, " I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men." The phrase, *ζητεῖν τὴν ψυχήν* also stands at Mat. ii. 20. *Ψυχή*, as translation of the Hebrew נפש, means here, *life.*

V. 4. *Χρηματισμός.* In the Old Testament passage, God himself does not deliver this saying, but only *a voice* of God, 1 Kings xix. 13. Agreeably to the Jewish Theology, God, in the latter days of the Theocracy, appeared ever more and more seldom. It was merely by a בת קול, *daughter of the voice*, that he intimated his presence. Jarchi zu Berachoth,

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c. 1, explains the expression, *Echo of the voice.* It was imagined that in Bath Kol, the *analogon* only of the voice divine is audible to man. The foundation of this doctrine, which conceals a profound idea, is to be discovered in 1 Kings xix. 13. Χρηματισμὸς is the translation of קול.

In the LXX., the passage—excepting only the καταλείψεις—is thus faithfully translated after the Hebrew: Καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ τῷ Βάαλ. The Complutensian alone, agreeably to the Hebrew, reads καταλείψω. In like manner, the Vulgate also translates in the first person. Moreover, the Compl., in place of ὤκλασαν, has ἔκαμψαν. Paul cites the saying merely as an excerpt, and, agreeably to the Hebrew השארתי, puts the first person. Ἐμαυτῷ means, *for my service.* Ἑπτακισχιλίους is like the Latin sexcenti, a round number. Both the simple number 7, 70, and likewise 40, are used as round numbers.

τῇ Βάαλ. בעל properly means *Lord*, and was the name which the Phœnicians gave to the sun, adored by them as a masculine divinity. They styled it likewise Moloch, or king. In the LXX., the masculine article is usually joined with this name, occasionally, however, as in the present instance, the feminine; to wit, Hosea ii. 8. Jer. ii. 8; xix. 5. Zeph. i. 4. In Tobit, i. 5, there stands τῇ Βάαλ, τῇ δαμάλει, or as the Compl. reads, τοῦ Βάαλ τῇ δυνάμει. (This must not be considered either as Drusius affirms the translation of אל, or as most others, of כבוד, but, according to the common usage of the LXX., appears to be used for צבא, and is then to be rendered by Star: Thus

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Zeph. i. 5, after ἐξαρῶ τὰ ὀνόματα τῆς Βάαλ, there follows immediately καὶ τοὺς προσκυνοῦντας τῇ στρατιᾷ τοῦ οὐρανοῦ. In this passage, however, the *recepta* is the more correct reading, for both the Hebrew translation of Fagius, as well as that edited by Münster, gives the δάμαλις, and the Syriac renders accordingly. There then arises the question, from what source in these passages of the LXX., and in the present of Paul, proceeds the use of the word in the feminine gender? Erasmus, Beza and Grotius suppose a constructio ad sensum, to wit, with ἡ εἰκὼν, as vouchers for which they produce, Dan. iii. 3. εἱστήκεισαν ἐνώπιον τῆς εἰκόνος, and ver. 18, τῇ εἰκόνι προσκυνοῦμεν. Now, doubtless, these texts demonstrate that statues were adored, but they do nothing more. Others on the contrary, supposed that Βάαλ was also the name of a female divinity, perchance of the moon. So Brais, Beyer: addit. ad Selden de diis Syris, Chr. Schmid and others. In support of this opinion it might be urged, that along with the name of the male divinity מלך, that of the female, מלכת was revered by the Phœnicians. (Even in his time Abarbanel observes, on Jer. xliv., that it is highly probable מלכת means queen, and was applied to the moon, as מלך and בעל, to the sun. Gesenius has scruples about this explanation. It appears exceedingly admissible, however, if we take into account, that Plautus in the Poenulus calls Moloch, *Baalsaamen*. This name Augustine, who was master of the Punic, Qu. 15, ad Judic. 2, 13, expressly interprets by "dominus cœlorum." How consonant then would be מלכת השמים. Nay it even seems that Herodotus knew this name of Astarte, when

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he calls the Urania, which Dido brought from Phœnicia to the Carthaginians, Ἀστροάρχη. Tertullian styles her Dea cœlestis, and the road which led to her temple, was called Via cœlestis. (See Münter, Ueber die Religion der Carthager.) It might likewise be urged, that there was a Phœnician goddess, with the female name of Βααλτὶς (Euseb. Præp. Ev. l. I., c. 10. p. 38), and, in fine, that most nations adore the sun and moon, as male and female. But against the whole hypothesis there lies the decisive objection, that ἡ Βάαλ occurs along with Astarte, who, according to Lucian and Creutzer (Symb. b. II. s. 105), is the moon, or at least the personification of the female principle. Moreover, in Jer. xxxii. 35, ἡ Βάαλ is used as identical with ὁ Μολὸχ, and 1 Kings xix. 18, the masc. pron. αὐτῷ refers to it. Others would have it that Βάαλ had been a deity of double sex, as Deus Lunus and Dea Luna (Creutzer B. II. s. 9), which, they say, both pictures and coins avouch. It is well known that even the Dea Syra, is represented with the phallus. It cannot, however, be supposed that Baal, when mentioned along with Astarte, can be conceived of both genders, as, according to the ancient Theosophy, the two principles were either represented as identical, or separately opposed to each other. It hence appears most judicious to suppose, that the feminine is expressive of contempt. Jerome on Hosea x. 5, holds that there the feminine עגלות stands ad irrisionem. In the Koran, the Heathen Arabs, whose deities had female names, are thus reproachfully addressed: "Would you wish to have only male children, and yet give to God female ones?" Sure, LIII. v. 19 (See on this

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passage Pococke, Spec. Hist. Arab. p. 91.) Compare Sure, xvi. ver. 59), and Sale's Annot. Moreover, not only is the Arabic word for an idol feminine, but likewise the Rabbins call the heathen deities, אלהות.

V. 5. Now comes the application of the divine words to the case in hand. The points of similitude are as follows: Just as little as the residue of faithful believers, in those days, was discoverable by the human eye, can any individual at the present time see how great is the number of believers on Jesus from among Israel. As God, in the days of an idolatrous Ahab, took care to preserve a holy seed, he does the same now. With regard to λεῖμμα, we have to compare what, in a doctrinal sense, was said, chap. x. 29, upon κατάλειμμα. The Apostle seems to use λεῖμμα in precisely the same sense. As to the number of this λεῖμμα it is spoken of, Acts ii. 41; xxi. 20. Κατ' ἐκλογὴν χάριτος. The genitive of the noun, according to the well known Hebraism, stands here for the adj., "the gracious election." In proof, see Eph. i. 5, κατ' εὐδοκίαν τοῦ θελήματος αὐτοῦ. Upon ἐκλογή, compare the obs. on c. ix. 11.

V. 6. According to his usual practice of improving every opportunity to destroy the delusion of a *claim* on the part of man, Paul does so here. This statement of the sharp antithesis betwixt ἔργα and χάρις is quite casually connected with the κατ' ἐκλογὴν χάριτος. Chap. iv. 4 is parallel. The meaning, accordingly, is simply as follows: Grace and desert by works stand in absolute antithesis, and mutually exclude one another. In regard to the reading, we have to observe, that the words εἰ δὲ ἐξ ἔργων—ἔργον

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are wanting in Codd. A C D E F, 47, and in the Koptic, Armenian and Æthiopic, the Vulgate and Italian versions, in Chrysostom, Theodoret, Damascenus and Jerome. The proposition, which is just the preceding one inverted, manifests itself at the same time so strongly to be a gloss, and in the lips of Paul would appear so weak and impotent, that its spuriousness, both on internal, as well as external grounds, is not to be doubted. Erasmus, Grotius, Wetstein and Griesbach agree in declaring it to be a gloss.

V. 7. Summary of the result. Grotius: Quid ergo est quod doceo? An eos qui olim amati fuerant a Deo jam dispectos? Non sane. Chrysostom: *Ἑαυτῷ γὰρ μάχεταί, φησιν, ὁ Ἰουδαῖος, ζητῶν δικαιοσύνην ἣν οὐ βούλεται λαβεῖν. εἶτα ἀποστερῶν αὐτοὺς πάλιν συγγνώμης, ἀπὸ τῶν εἰληφότων δείκνυσιν αὐτῶν τὴν ἀγνωμοσύνην, οὕτω λέγων. ἡ γὰρ ἐκλογὴ ἐπέτυχε, κἀκεῖνοι τούτους κατακρινοῦσι.....ἵνα γὰρ μηδεὶς τῇ τοῦ πράγματος φύσει ἐγκαλῇ, ἀλλὰ τῇ ἐκείνων γνώμῃ, δείκνυσι καὶ τοὺς ἐπιτυχόντας.*[a] In place of *τούτου* Codices A C D E F, 1, 13, 14, 17, 18, read *τοῦτο*. It could be said against this reading, that it only suits the accusative of the relative *ὅ*. It might, however, be perhaps more correct, especially as the external proofs are of some weight, to suppose that the gen. *τούτου* is spurious, and was in-

[a] The Jew, he says, fights against himself. Although he seeks righteousness, he does not choose to accept of it. Again, depriving them of every excuse, he shews, from all they had received, their ingratitude, speaking to this effect: "The election hath obtained it;" and these will condemn them..... For that no one may complain of the nature of the thing, but their own mind, he declares who they are that have obtained it.

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troduced merely because it is only in Greek poetry that τυγχάνειν governs the accusative. Ἐπιζητεῖν is stronger than ζητεῖν. Ἰσραὴλ means here the people as a whole. What it sought was the δικαιοσύνη. Chap. ix. 31, is parallel. Ἡ ἐκλογὴ is abst. pro concr. like ἡ περιτομή, ἡ ἀκροβυστία. So in Hebrew מבחר. At Dan. xi. 15, stands עם מבחריו, for which the LXX. render οἱ ἐκλεκτοὶ αὐτοῦ. Ἐπωρώθησαν from πῶρος callus, occaluerunt.

V. 8. The Apostle produces examples from Scripture to shew, that it is nothing new for Israel to be hardened, on the contrary, that often before it had fallen into a similar delusion, and that what now took place was just what the men of God had formerly declared respecting her. The words of the quotation are blended together from two parallel passages, as is often done by the Rabbins, see ix. 33. As far as κατανύξεως they are from Is. xxix. 10, to which passage Paul likewise appeals, 2 Cor. iii. 14, 15. Paul quotes from memory, and hence substitutes the more unusual word πεπότικεν ὑμᾶς κύριος in Is. xxix. 10, to which נסך answers in Hebrew with the more unusual ἔδωκεν.

κατάνυξις, according to the usus loquendi of the LXX., means *deep sleep*, as translation of the Hebrew תרדמה. Where the spirit of slumber exists, nothing that is spiritual can be rightly understood. God is represented as ἀφορμητικῶς the author of this Spirit. The passage in Deut. xxix. 3, runs: לא נתן יי לכם לב לדעת ועינים לראות ואזנים לשמוע עד היום הזה. Now, as in this passage from Moses, the negation is wanting beside the verbs of seeing

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and hearing, it was supposed that only the final words, "until this day," were taken from Deut. xxix. 3, but that those which precede are from Is. vi. 10, where they occur precisely as here quoted. This is certainly possible; it is, however, no less so, that Paul quoted merely the meaning of the passage, as 2 Cor. iii. 14, 15. The eye and ear are the instruments of the understanding. The impenitent are destitute of the right sense for understanding what is spiritual.

V. 9. The passage is borrowed from Ps. lxix. 22, where David, under his oppression, invokes severe calamities upon his foes. He regards the enemies of the theocracy as his own; and, agreeably to his position in the Old Testament economy, he wishes that the divine justice might be revealed, and visibly manifest itself in the protection of the theocracy. In what way David, in opposition to those who were his adversaries, looked upon himself as the representative of such as feared the Lord, and his enemies as the enemies of God and the Theocracy, we perceive, from Ps. cxxxix. 21, "Do not I hate them, O Lord, that hate thee? and am I not grieved with them that rise up against thee? I hate them with perfect hatred, I count them mine enemies." David calls upon God to chastise the enemies of order, *because otherwise the divine authority would be contemned.* Ps. x. 12, 13; cxl. 9. The help, vouchsafed by God to the righteous against their adversaries, shews that he favours those that fear him, Ps. xli. 12. When contemplated from the theocratical point of view, that even the imprecation of the prophets against foreign nations are not so dreadful as might be supposed,

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that the nation might be cursed, and yet the individual loved, is shewn by Lessing in an ingenious narrative, (Sämmtliche Schriften, Bd. vii. s. 114.) A noble elevation, above *private revenge*, in perfect accordance with Prov. xxiv. 17, 18 and Matt. v. 44, is displayed by David in history, 1 Sam. xxiv. 2 Sam. xvi. 6; xix. 2, 3. 2 Sam. xviii. To the Apostle's purpose only ver. 24 of Ps. lxix. belongs. He takes in, however, the words joined to them. The citation coincides almost perfectly with the LXX., which, however, deviates somewhat from the Hebrew.

γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα κτλ. Θήρα is equivalent to *παγίς*, and is to be found neither in the LXX. nor in the Hebrew. "May their table be a snare," the Psalmist says, in order to express that dangers should overwhelm them where they least expect it. Melancthon: Significat mensa hoc ipsum in quo acquiescunt homines, quod videtur afferre consolationem. Ita Judæis lex et præsens politia et ille gloriosissimus titulus populi Dei erat mensa. The other hemistich runs in Hebrew: לשלומים למוקש "to them at rest for a fall." The LXX. read שלומים, *retribution*. So likewise Paul. *Σκάνδαλον* means here a *snare*, as it elsewhere does.

V. 10. The several images of ruin are to be regarded merely as poetical. The poet mentions the painful consequences of old age, dimness of sight and a bent back.

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PART SECOND.

LET NOT THE HEATHEN EXULT OVER ISRAEL'S FALL. v. 11—25.

V. 11. The Apostle felt the necessity of exhorting the Gentile Christians to humility, and warning them against a self-righteous hauteur over the rebellious people of God, their elder brother. He does so, and paves the way to the subject by once more shewing, even in the mournful fact of Israel's obstinacy, the noble manifestation of the wisdom, omnipotence and mercy of God, which from all evil and all human transgression, makes glory be educed. Chrysostom: Σκόπει τὴν σύνεσιν τὴν Παύλου. τὴν μὲν κατηγορίαν ἀπὸ τῶν προφητῶν εἰσήγαγε, τὴν δὲ παραμυθίαν παρ' ἑαυτοῦ τίθησιν. ὅτι μὲν γὰρ αὐτοῖς ἡμάρτηται μεγάλα, φησίν, οὐδεὶς ἀντερεῖ. ἴδωμεν δὲ εἰ τοιοῦτον τὸ πτῶμα, ὡς καὶ ἀνίατον εἶναι, καὶ μηδεμίαν ἔχειν διόρθωσιν. ἀλλ' οὐκ ἔστι τοιοῦτον. εἶδες πῶς αὐτῶν πάλιν καθάπτεται, καὶ ἐν προσδοκίᾳ παραμυθίας ὑπευθύνους ποιεῖ ἁμαρτημάτων ὁμολογημένων; Τίς οὖν ἡ παραμυθία; ὅταν δὲ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, φησί, τότε πᾶς Ἰσραὴλ σωθήσεται, κατὰ τὸν καιρὸν τῆς συντελείας. ἀλλ' εὐθέως μὲν τοῦτο οὐ λέγει. ἐπειδὴ δὲ σφοδρῶς αὐτῶν κατέδραμε, καὶ κατηγορίας συνῆψε κατηγορίαις, προφήτας ἐπὶ προφήταις εἰσάγων καταβοῶντας αὐτῶν, τὸν Ἡσαΐαν, τὸν Ἠλίαν, τὸν Μωϋσέα, τὸν Δαυΐδ, τὸν Ὡσηέ, καὶ ἅπαξ, καὶ δίς, καὶ πολλάκις, ἵνα μὴ ταύτῃ καὶ τούτους εἰς ἀπόγνωσιν ἐμβαλῶν, ἀποτειχίσῃ τὴν πρὸς τὴν πίστιν ἐπάνοδον, καὶ τοὺς ἐξ ἐθνῶν πάλιν πιστεύσαντας

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εἰς ἀπόνοιαν ἐπάρῃ, καὶ φυσηθέντες δὲ αὐτοὶ βλαβῶσιν εἰς τὸν τῆς πίστεως λόγον, παραμυθεῖται πάλιν αὐτοὺς λέγων, ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τῶν ἐθνῶν.[a] Clarius: Miras hic divinus vir consolandi vias excogitat.

μὴ ἔπταισαν, ἵνα πέσωσι. Πταίω is the figurative expression for being stopped in one's course, and hence for the scandal which the Jews took at Christ. The ἵνα πέσωσι has been explained by expositors in a twofold way. The Vulgate, Origen, Pelagius, Œcumenius, Erasmus, Calvin, Grotius, Michaelis and others take ἵνα as synonymous with ὥστε, and πίπτειν in the emphatic sense, *to continue fallen, to fall for ever*. Stolz even translates, "that they may mortally fall." In support of this meaning, Grotius appeals to Rev. xviii.

[a] Mark the wisdom of Paul. He had introduced the accusation on the authority of the prophets, he gives the consolation from himself. For that they have committed great sins, says he, none will deny. Let us see, however, if the fall has been such as to admit of no remedy and no reparation. That is by no means the case. Thus you see how he aims a blow at them again, and in the prospect of the consolation, makes them responsible for the sins confessed. What then is the consolation. "When the fulness of the Gentiles shall have come in," he says, "then shall all Israel be saved," at the time of the consummation. He does not, however, at once say this. But as he had greatly run them down, and strung accusation upon accusation, bringing forward prophet after prophet crying out against them, Isaiah and Elias and Moses and David and Hosea, and that not once nor twice, but frequently, lest in this way he might plunge them in despair, and obstruct their return to the faith; and, on the other hand, lest he might lift the believers from among the Gentiles into arrogance, and by puffing up, injure them in the article of their faith, he again consoles the Jews, saying, that by their fall, salvation is come to the Gentiles.

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2. Erasmus paraphrases: Num ita lapsi sunt ut prorsus conciderint, nulla resurgendi spe reliqua? Photius: τὸ πταῖσμα αὐτῶν οὐχὶ εἰς κατάπτωσιν τελείαν γέγονεν, ἀλλὰ μόνον ὑπεσκελίσθησαν. Still, although it cannot be denied that, according to this explanation, the question would be appropriately connected with the preceding context, it is yet somewhat forced to take πίπτειν in that emphatic meaning, nor can it be demonstrated that it ever is so used. Moreover, the answer, which immediately follows the question, does not apply to that when so expounded. It is hence preferable to suppose, that in these words Paul means to state, not so much the magnitude, as the consequences, of the fall. He wants to demonstrate, *That this very rebellious unbelief has been turned by God to a happy end.* Thus even Augustine: Non ita deliquerunt ut caderent, *i. e.* ut tantummodo caderent, quasi ad pœnam suam solam, and in like manner Pet. Martyr, Turretin and others.

ἀλλὰ τῷ αὐτῶν παραπτώματι κτλ. This is the glorious consequence which the divine wisdom educed from the obstinacy of the Jews (Acts xiii. 46). Even Christ himself had predicted the transference of salvation from the rebellious Israelites to the Heathen, Matt. xxi. 43. Chrysostom adduces Matt. xxii. 9. As those that were bidden were not worthy, the Lord caused others to be invited. It is even a doctrine of Jewish theologians, that if Israel sins, God transfers his benediction to the Gentiles. So on Ps. xxv. in Midrasch Tehillim.

παράπτωμα has here a more comprehensive sense

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than in pure Greek. In the LXX. also it is the translation of פשע and מעל.

εἰς τὸ παραζηλῶσαι αὐτούς. In this way, even in the days of Moses, God had wished, by tokens of love towards the Canaanites, to stir the people up to jealousy, Deut. xxxii. 21. Calvin: Sicuti uxorem a marito sua culpa rejectam accendit emulatio, ut se reconciliare studeat, ita nunc fieri posse dicit, ut Judæi, quum viderint Gentes in locum suum subrogatas, repudii sui dolore tacti ad reconciliationem aspirent.

V. 12. Paul now endeavours, by this very consideration of Israel's fall, to dispose the Israelites for the truth, showing, as he does, that since even their fall had proved a blessing, a still more glorious destiny awaited them in the event of their conversion. Calvin: Est enim illud contra naturam factum, hoc naturæ ordine fieret. Theodoret: Εἰ γὰρ τῶν πλειόνων ἀπιστησάντων, οἱ ἐξ αὐτῶν πεπιστευκότες τοῖς ἔθνεσι τῆς θεογνωσίας τὸν πλοῦτον προσήνεγκαν, δηλονότι πάντες πιστεύσαντες μειζόνων ἀγαθῶν πᾶσιν ἀνθρώποις ἐγένοντο ἂν πρόξενοι. ῥᾴδιον γὰρ ἐπίστευον πάντες, οὐκέτι τούτων ἀντιλεγόντων, ἀλλὰ μεθ' ἡμῶν τὴν ἀλήθειαν κηρυττόντων.[a] Bengel: Ubi multi semina eorum, major proventus.

πλοῦτος κόσμου. Πλοῦτος per met. adjuncti, *beati-*

[a] For if, whilst the majority disbelieved, such of them as did believe, conveyed to the Gentiles the riches of the knowledge of God, it is clear, that supposing all to have believed, they would have become the authors of still greater blessings to the whole human race. For all would have more readily believed, if they, in place of denying, had preached the truth along with us.

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tude, as Heb. xi. 26. Κόσμος is here to be taken in the more special sense of *the Heathen world.* See on c. iii. 7; it stands parallel with ἐθνῶν. It is particularly difficult to determine the meaning of ἧττημα and πλήρωμα, and the chief reason is, because the signification of both words is almost equally vague, and yet the explanation of the one necessarily decides that of the other, as they are mutually contrasted. Of the two, the meaning of πλήρωμα can be most certainly fixed, and consequently with it we begin. In ver. 25, the πλήρωμα τῶν ἐθνῶν is spoken of. Now, there it signifies *the great bulk,* a signification which can be fully demonstrated. Πλήρωμα means מלא, *the multitude, fulness,* John i. 16; Eph. iii. 19; Rom. xv. 29. Specially, too, *the great number.* Thus, in Gen. xlviii. 19, the LXX. render מלא גוים by πλῆθος ἐθνῶν. In that sense, among the Fathers, we meet πλήρωμα τῆς ἐκκλησίας, see Suicer, Thes. T. II. s. h. v. Nay, even in the Greek usus loquendi, this active signification is to be found; for among the Classics, πλήρωμα is used to signify "the crew of a vessel, passengers, seamen;" See Schweighauser, Lex. ad Polyb. and Reiske, Index Græc. ad Demosth. s. h. v. In later authors, we also find the expression πλήρωμα τῆς πόλεως for "the entire population of the city." So in Aristides in the Orat. περὶ τοῦ μὴ δεῖν κωμῳδεῖν, p. 282, ed. Canter: παῖδας, γυναῖκας καὶ πάντα τὰ τῆς πόλεως πληρώματα. In the Sing. in Liban. Orat. ed. Reiske, T. I. p. 301. Accordingly, it would be very probable, that πλήρωμα is here equivalent to πᾶς Ἰσραήλ in ver. 26. Now, for the contrast's sake, ἧττημα would require to stand

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in the sense, *the small number*. It would then answer to the ἀπὸ μέρους in ver. 25, and to the κατάλειμμα in c. ix. 27. Thus do Theodoret, Erasmus, Beza, Bengel, Grotius and others conceive the words. Erasmus: Quod si lapsus illorum per occasionem sic profuit, ut Judæorum defectio non solum nihil attulerit dispendii, sed fides in multo plures sit propagata, dum, paucis deficientibus, ad omnes derivatum est evangelium, et unius gentis jactura tot nationes lucrifecerit Christo, quanto magis ditabitur mundus, cum vestra pietate provocata, jam et ea natio ceteris adjungetur? The sense is one that may well be taken. There is somewhat, however, to be said against it. In the first place, it would not fit the place in Paul's train of argument, were he to say, "The small number, viz. of believing Jews, has profited the heathen, how much more shall the great bulk." He should rather have said, "The great number of Jews cast away, has been of advantage, how much more will the great number of those received?" It is further to be observed, that we expect a kindred word to be joined with παράπτωμα, and not one of an entirely different signification. If these objections, however, be of less weight, the following is of so much the more, viz, That the usage of ἥττημα can scarcely be defended, when understood to mean *the small number*. Two considerations only can be urged in its favour, First, that ἐλάττωμα signifies the state of diminution, and so *might* ἥττημα in like manner mean the minor number. Again that, Is. xxxi. 8, ἥττημα seems to bear this meaning in the LXX. But, although defended by Döderlein at that passage, it ought not to be embraced. The

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εἰς ἥττημα is there translation of the Hebrew לִמְּם. If the LXX. translated that word, *for melting, for the melted number*, they might doubtless use ἥττημα in the sense, "small number." But whether they translated לִמְּם, melted number, or *for vassalage*, it is more probable that they took εἰς ἥττημα in the sense, *into an inferior condition, may they become prisoners of war*. Besides it is strange that no translation of the New Testament takes ἥττημα in the sense *melted number*. What other meaning, then, remains for ἥττημα? The customary significations of it, which are partly resolvable the one into the other, are, 1. Harm, 2. Defeat, 3. Needy condition, 4. Transgression. The first is adopted by Origen, Ambrose, Luther, Limborch, Bolten and others. By *harm* they understand the *loss* of their dignity as covenant people. The second meaning is embraced by Weller, Calov and Heumann; as the Israelites have been *discomfited* in the contest with their own unbelief. The third is advocated by Photius, Calvin and Wahl. The Ethiopic translator has introduced the fourth into the Polygl. According to the sense which the Syriac and Arabic connect with the meaning *harm*, the former translates "*condemnation*" the latter, *ruin*." If, however, reversing the order, the meaning of πλήρωμα is to be determined by that of ἥττημα, it might, to answer the first sense of ἥττημα, mean *completion, exaltation*, agreeably to the third, *the state of perfect welfare*, and agreeably to the fourth, *legal perfection*. In point of fact, any of these three meanings of πλήρωμα may be vindicated. In the same way we find classical authors contrast μειονέκτημα and πλεονέκτημα. To us, however, the fourth construction put upon ἥττημα, which, in truth is in-

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volved in the third, and partly also in the first, appears the most suitable. Ἥττημα occurs in the New Testament, 1 Cor. vi. 7, in the sense of "a depraved *moral* state," according to which the orthodox moralists, in reference to the *adiaphora*, founded the distinction betwixt ἥττημα and ἁμάρτημα. Πλήρωμα means "the perfect fulfilment (of the law)," Rom. xiii. 10, and so may well denote *the legal condition*. The Ethiopic gives the circumlocution, "when they shall be made righteous." By this explanation we have the advantage that the ἥττημα perfectly answers to the παράπτωμα and πλήρωμα to both of these words. Παράπτωμα and ἥττημα are equivalent to the ἀποβολὴ in ver. 15, and πλήρωμα to the πρόληψις there. We shall only further incidentally notice the ingenious explanation of πλήρωμα in Origen. He says: "The heavenly economy upon earth, shall first be completed when the Jews shall likewise have been converted. They are the *complementum* of all;" Then follows the resurrection; according to which τὸ πλήρωμα αὐτῶν means "the completion of the kingdom of God proceeding from them."

V. 13. The design of Paul to guard the Gentiles, against haughty exultation over the people of Israel, now emerges more prominently. He goes so far as to profess, that in his most zealous endeavours to lead the heathen to Christ, he had still his eye directed towards the ancient people of God, expecting that the conversion of the heathen would provoke some of them to emulation. Ambrose: Ostendit gentibus quo affectu diligat Judæos. Nam ministerium suum, quo Apostolus gentium est, honorificat, si propter affectum generis sui data opera etiam Judæos acquirat ad fidem.

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ὑμῖν γὰρ κτλ, stands partly in antithesis to what went before, and was simultaneously aimed at the awakening of the Jews.

ἐφ' ὅσον δοξάζω. The ἐφ' ὅσον is falsely translated by the Vulgate, quamdiu. Here, more correctly, as Erasmus has amended it, quatenus. The Apostle wants to prevent the Gentile, from insinuating in proof of his being no friend of the Jews, that he cares only for the conversion of the heathen. For this reason he here describes himself in the character to which he had actually been called by the Lord, ἐθνῶν ἀπόστολος. Acts xxii. 21, and yet he says, never do I lose sight of the sacred people.

διακονίαν δοξάζειν admits a twofold exposition. The verb, according to its customary meaning, may signify *to praise, extol;* so Œcumenius, Luther, Heumann, Michaelis and many others. The sense would then be, "While I congratulate myself in being the Apostle of the Gentiles, some Jews may, perchance, be excited to a laudable emulation." The other signification of δοξάζειν is, however, the more suitable, *to magnify, i. e.* practically. In this way it is taken by the majority of both ancients and moderns, and then the sense is, "I call forth all my powers to convert as many as possible of the Gentiles," Gal. i. 8. Theodoret: τὴν σωτηρίαν τῶν ἐθνῶν πραγματεύομαι.

V. 14. εἴπως for ἵνα, εἰ δυνατόν. Σώσω τινὰς, viz. by the preaching of the gospel, 1 Cor. vii. 16. Ἡ σὰρξ, abst. pro conc. for οἱ ἀδελφοὶ κατὰ τὴν σάρκα. Gen. xxix. 14, and elsewhere, also בשרי for "my relative."

V. 15. Once more the Apostle shews the mighty effects which the conversion of Israel will produce, as

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he had already done at v. 12, justifying, in that way, the greatness of his zeal for the people of God. Chrysostom: ἀλλὰ καὶ τοῦτο αὐτοὺς καταδικάζει πάλιν, εἴ γε ἄλλοι μὲν ἐκ τῶν ἁμαρτημάτων αὐτῶν ἐκέρδανον, οὗτοι δὲ οὐδὲ ἐκ τῶν ἑτέρων κατορθωμάτων ὠφελήθησαν. εἰ δὲ τὸ ἐξ ἀνάγκης συμβὰν, τοῦτο ἐκείνων εἶναί φησι, μὴ θαυμάσῃς· ἵνα γὰρ καὶ τούτους καταστείλῃ, κἀκείνους προτρέψῃ, οὕτω σχηματίζει τὸν λόγον.[a]

εἰ γὰρ ἡ ἀποβολὴ αὐτῶν κτλ. Ἀποβάλλειν is equivalent to ἀπωθεῖν. In the LXX. ἀπόβλητος stands for מוּנָח. Καταλλαγή per met. effec. pro causa. Τίς ἡ πρόσληψις κτλ. Πρόσληψις, *gracious reception*. The ζωὴ ἐκ νεκρῶν has been very variously interpreted. The chief difference consists in the majority of the ancients taking the expression corporeally, and the moderns spiritually. Theodoret: εἰ γὰρ τούτων ἀπισησάντων, προσελήφθη τὰ ἔθνη, καὶ τῆς προτέρας ἀγνοίας ἠλευθερώθη, δῆλον ὡς εἰ πάντες οὗτοι πιστεῦσαι θελήσαιεν, οὐδὲν ἕτερον ὑπολείπεται, ἢ τὸ γενέσθαι τῶν νεκρῶν τὴν ἀνάστασιν. τοῦτο δὲ καὶ ὁ κύριος ἔφη, (Mat. xxiv. 14.) κηρυχθήσεται τὸ εὐαγγέλιον τοῦτο τῆς βασιλείας εἰς πάντα τὰ ἔθνη εἰς μαρτύριον αὐτοῖς καὶ τότε ἥξει τὸ τέλος.[b] So Origen, Chrysostom, Anselm,

[a] But even this again condemns them, that while others profited by their sins, they were nothing bettered by the right conduct of those others. But do not be surprised at his attributing to them what arose from necessity, for he so manages his discourse that he may humble the one and encourage the other.

[b] For, if whilst they disbelieved, the Gentiles were adopted and delivered from their former ignorance, it is clear that if they all had chosen to believe, nothing else could happen but the resurrection of the dead. This also the Lord said, (Matt. xxiv. 14.): " This gospel of the kingdom shall be

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Erasmus, Baumgarten and others. One circumstance, urged particularly by Origen, is favourable to this interpretation; it is, that there then arises a very important heightening of the καταλλαγή. We may now inquire, whether it is favoured by the connection, by doctrinal analogy, and by the usus loquendi. The connection is doubtless not against it. Paul might well have designed to say, that the kingdom of God reaches its final completion with the conversion of the Jews, which event is then to be attended by the second παρουσία of the Lord, and the resurrection of the dead. Moreover, according to the 32d verse of the chapter before us, one might believe, that with the conversion of the Jews as a nation, the course of the world is to be terminated. This explanation receives countenance, both from the Jewish and Christian systems of doctrine. If we choose to take the ἀντίχριστος of John, and even the ἀντικείμενος, (2 Thess. ii. 4,) of Paul, as a collective conception, (See Lücke Comm. zu d. Br. Joh. s. 145,) it involves the idea, that, prior to the coming of Christ's perfected kingdom, the anti-christian principle would manifest itself in a powerful manner. Thus, even the prophets had declared, that prior to the establishment of the Messias' kingdom, a bitter struggle with the enemies of the external theocracy must take place. The same idea also lies at the basis of what Ezekiel says of the war with Gog and Magog. Comprehensively viewed, the hostility of the Jews to the gospel belonged no less to

preached to all nations, for a witness to them, and then shall the end come."

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that anti-christian principle. Let that hostility be but subdued, and the introduction of the Messias' kingdom in completion, might be expected. If, however, we consider the usus loquendi, the adoption of that sense of ζωὴ ἐκ τῶν νεκρῶν appears less allowable. We should first have to suppose, that ζωὴ stands for ζωοποίησις, and then to prove the usus loquendi, by which ζωοποίησις, just as ἀνάστασις, is united with ἐκ τῶν νεκρῶν, which preposition can properly only be joined with ἀνίστημι. The proof of these two points, however, lies in the ζῶντες ἐκ νεκρῶν, c. vi. 13; on which expression, we must yet observe, that St. Paul would not have chosen it, had he not intended to use it figuratively. It is a weightier objection, that if he had understood it to mean the resurrection, the ζωὴ could scarcely have wanted the article. In general, indeed, there being nothing else to explain the unusual expression, this is just the passage in which one would have expected a more common word for a doctrine so well known. Moreover, no Eastern translator takes the words in the proper sense. Hence, although much may be said for that, we side with those who understand it differently. They who advocate the figurative meaning, deviate again from each other. Some consider the phrase a tropical designation of a mutual commerce betwixt Israel and the heathen, in a walk of holiness. So Pelagius, Calvin, Calov, Heumann. This figurative conception may certainly be vindicated by the usus loquendi of the New Testament, (Eph. ii. 1, 5, and especially Rom. vi. 13.) In the first place, however, it is erroneous in these expositors to extend the spiritual ζωοποίησις to the Jews.

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The Apostle treats solely of the influence the conversion of the Jews is to have upon the Heathen world. Moreover, if ζωὴ ἐκ τῶν νεκρῶν applies to the Heathen, it is no heightening of the καταλλαγὴ spoken of in the previous member of the verse. Perhaps their opinion comes nearest the truth, who take the expression proverbially. Turretin: Quid erit admissio eorum nisi quoddam genus resurrectionis. In Ezek. xxxvii., the resurrection had been employed as the image of a total revolution and amelioration of things. The Arabians say proverbially of great convulsions and shocks—"as if the resurrection-day were come." In the Methnewi, Th. I. p. 124, Cod. Ms. Berol., it is said of a harper, "By means of his tones, a resurrection took place." The same work, Th. viii. s. 148, "When Dakuki beheld that resurrection, (the calamity spoken of is a shipwreck.)" Such an antithesis of life and death, usual as a proverb, seems also to lie at the basis of the question, Luke xxiv. 5. The later Jews were likewise wont to say proverbially of a matter which would never alter, "So will it continue until the resurrection from the dead," as it were, "until the day when in the mighty convulsion all may be changed." Thus, it is stated in the Targum, of Lot's wife, when changed into a pillar of salt, Gen. xxv. 34: "So will she remain, till the time when in the resurrection, the dead shall live." Although, then, by the expression ζωὴ ἐκ νεκρῶν, the resurrection is, in point of fact, intended, it is so not directly, but indirectly. Beza: De resurrectione proprie non loquitur Apostolus hoc in loco, verum proverbiali quadam dicendi figura fore dicit, ut quum ad evangelium accesserint

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etiam Judæi, mundus quasi reviviscat. With the same generality, but yet too near its proper sense, the expression is taken by Bengel: Sermo est de vivificatione totius, ut non sit residua massa mortua. Totius generis humani sive mundi conversio comitabitur conversionem Israelis. In the like proverbial way, but arbitrarily giving it a special limitation, Grotius and Zeger take the expression, interpreting it, summum gaudium.

V. 16. The Apostle shews how the theocratical people, as such, possess, once for all, a high importance in the history of mankind, an importance which is not done away by the fact, that a large proportion of them disbelieved. Ἀπαρχὴ and ῥίζα, on the one hand, and on the other φύραμα and κλάδοι, intimate the same thing, only in different images. As there are two species of first-fruits, the two words ἀπαρχὴ and φύραμα are explained in a twofold way. There are, to wit, first-fruits, which consisted in coarse natural productions, in the state in which they had just been reaped; these first fruits were called ראשית בכורים. There were also, however, others which were usually brought from the earliest gathered produce, after it had been prepared; these were called ראשית תרומות. Both are mentioned together at Neh. x. 36—38. Now several expositors believe that the former are here meant, viz. Grotius, Bolten, Rosenmüller. But this will not do, for the corresponding word φύραμα would not suit it. In a way altogether forced, they will have that interpreted, "heap of the earliest reapings." We have much rather to understand the second sort of first-

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fruits, which in the LXX., Deut. xv. 20, are likewise called ἀπαρχὴ φυράματος, in the Hebrew ראשית עריסות. If from them the first is given to God, the whole residuary mass is thereby declared legal. Now that the Apostle means, under the ἀπαρχή, the patriarchs, can scarcely admit of doubt, especially when we compare the ἀγαπητοὶ διὰ τοὺς πατέρας in ver. 28. So Chrysostom, Theodoret and the majority of others. On the contrary, Pelagius, Ambrose, Anselm, Carpzov and Ammon, insist that the ἀπαρχὴ is the Apostles or early Christians, according to Rom. viii. 23. This view, however, when considered from various sides, appears altogether inappropriate. The ἅγιος, if to be here referred to the Jewish nation as a whole, must not certainly be considered as a predicate, in a moral point of view, but, like the Hebrew קדוש, merely denotes "something separated from common use." And indeed it does not here serve to characterize the persons who are the subjects of the comparison, but the things to which they are compared. Applied to the persons, it denotes, accordingly, that they stand under the peculiar guidance of God, are distinguished above all others. The second image, borrowed from the root and branches, intimates the same thing.

V. 17. By what he now says, the Apostle means to shew, in what way the heathen properly have attained to be held worthy of entering into the kingdom of God. He here again declares, as he also does in certain other passages, (e. g. Eph. ii. 12; iii. 6.) the lofty destination of the Israelitish theocracy, shewing that the Jewish people are, as it were, the divine canal pervading the whole human race, and from

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which all who desire to enjoy divine illumination, must derive its vital stream. By Christianity, he says, Judaism is not properly done away; that was rather the veil by which Christianity was once concealed. So little then ought the Gentile to look down upon the Jew, as the follower of a false religion, that he must rather regard him as one belonging to the true religion, but who does not appreciate that as he ought, and so is in error regarding his own faith. On the contrary, the Gentile, instructed in Christianity, becomes thereby a *true* Jew. Such a view of the matter, will have the effect, that every Gentile convert, on beholding a Jew, will immediately call to mind, on the one hand, how greatly the children of the house are to be pitied, who having no esteem for the treasure that was put into their hands, permitted strangers to enter in, and, on the other hand, that the Gentiles hold all that they have in Christ, only as a gift of grace. The Apostle here makes use of a figure, which has something striking. He compares the Jewish theocracy to a good olive tree, the Gentiles to a wild one, of which a branch is engrafted upon the former, and which by that means acquires fruitfulness. Now, the singularity, as Pelagius observed, consists in this, that the wild branch is improved by this generous stock, whereas it is always the case that the engraft changes the juices of the stock. It might just be said, that Paul does not borrow the image from what usually does, but from what *might* take place, inasmuch as one would expect, that as the stomach conveys vital nourishment to all parts of the body, the root would do the same

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to the stock. In this way expositors generally take it up. Still the amelioration of branches of the wild olive, by implantation into the generous one, may be something not so rare. Two passages from the ancients, Columella, de re Rustica, l. v. c. 9, and Palladius, de re Rustica, l. xiv. c. 53, and 54, testify that twigs of the wild olive have such an effect upon a dry generous one, that it again grows green, and nourishes the wild olive branches, so that these become of a generous quality. And Stephen Schulz, in his beautiful work, Leitungen des Höchsten, Th. v. s. 88, observes that at Jerusalem many people assured him, it was a frequent practice to engraft twigs of the wild into the generous olive tree, in order to make the latter green. The reason why Paul chooses the olive tree for a comparison is because it is likewise beautiful and prolific, Ps. lii. 10. Compare on the subject Wetstein. Chrysostom: *Σὺ δέ μοι σκόπει αὐτοῦ τὴν σοφίαν, πῶς δοκῶν ὑπὲρ αὐτῶν λέγειν, καὶ παραμυθίαν αὐτοῖς ἐπινοεῖν, πλήττει λανθανόντως, καὶ πάσης ἀπολογίας δείκνυσιν ἐστερημένους, ἀπὸ τῆς ῥίζης, ἀπὸ τῆς ἀπαρχῆς. ἐννόησον γὰρ πονηρίαν τῶν κλάδων, ὅτι μήδὲ ῥίζαν ἔχοντες γλυκεῖαν, μιμοῦνται αὐτήν.*[a]

τινὲς τῶν κλάδων, per charientismum as c. iii. 3.

ἀγριέλαιος, is the wild olive tree, which commonly over the East, is likewise very prolific, only the fruit is not fit for use. There is, however, a par-

[a] But mark his wisdom, how, whilst he appears to speak in their behalf, and to intend encouraging them, he gives them a secret blow, and shews that they are altogether inexcusable, from the root, from the first fruits. For conceive the badness of the branches, that not having a sweet root, they imitate it.

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ticular species of it, called Kotinos or Agrippas, distinguished by definite characters, which is altogether barren; Hence in Greek, the proverbs, ἀκαρπότερος ἀγρίππου. But it is unlikely that the Apostle speaks of this species. The ἐν before αὐτοῖς is pleonastic.

τῆς ῥίζης καὶ τῆς πιότητος, is Hendiadis for τῆς ῥίζης τῆς πίονος. As illustration of this saying of Paul's, the passage from the book Sohar, may serve, Amst. ed. P. ii. f. 51, which is also to be found in Sommeri, Theol. Soharica, p. 32, and whose meaning is as follows: "God has his holy temple in heaven, but thither we cannot go, without having first been with the Matronita. She is the mediatrix from below upwards, and from above downwards. All has been put into her hands. She manages the cause of God. This matronita now is the protectress of Israel, for he said, All Gentiles are to the congregation of Israel, as nothing. She is my dear dove, what shall I do to her, but commit my whole house into her hands." (This passage is still further remarkable for its coincidence with Pseudo Esra. B. 4, c. 5, 26. Ex omnibus creatis volucribus unam tibi nominasti columbam, probably after the Song of Solomon ii. 14.) In virtue of the circumstance that Israel stands under the Metraton, that nation, according to the opinion of the author, is also the mediator betwixt God and men, the owner of all the treasures of divine revelation. And in a certain respect Paul agrees with him. Καταχαυχᾶσθαί τινος means "to uplift oneself, and treat another with contempt."

V. 18. Calvin: Non possunt contendere gentes cum Judæis de generis sui præstantia, quin certamen cum ipso Abrahamo suscipiant, quod esset nimis im-

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probum, cum ille sit instar radicis, a qua feruntur. The Gentile did not form the kingdom of Christ; Its foundation-stone lies in the Israelitish Theocracy, and had not the Gentiles been able to build upon that, no kingdom of Christ would have risen.

V. 19. The Gentile might object that the relation which had previously obtained betwixt God and Israel, had been abolished by God himself, that the Jews had been declared to have forfeited their dignity as the covenant people, in order that the heathen might succeed to their place as such. Pertinently Pelagius: Tu dicis ideo illos fractos ut tu inseraris; videamus si propterea et non magis propter incredulitatem suam. Correctly also Limborch: Ethnico-Christianus ait: Verum quidem est me non portare radicem sed radicem me, atque adeo me contra radicem gloriari minime posse, at ego non glorior contra radicem sed contra ramos defractos—Codd. A C F G, 3, 7, 37, 46, 47, 54. Chrysostom and Damascenus omit the article before κλάδοι.

V. 20. Paul refutes the evasion, with the remark, that God had not on his part changed the relation in which he previously stood to Israel. It is his will still to acknowledge them as covenant people, only they do not fulfil the conditions on which he can do so. The καλῶς, which elsewhere denotes direct approval, is here followed by a limitation. The datives τῇ πίστει and τῇ ἀπιστίᾳ have the sense of ablatives. Ἱστάναι is, in the emphatic signification, *to stand fast.* 1 Cor. x. 12. Ὑψηλοφρονεῖν not merely signifies "to esteem one's self above others, but to esteem one's self higher than one really is." The Apostle requires

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true self-knowledge. This will beget an apprehension of the possibility of falling by unbelief, and from thence will flow compassion for the Jews, who fell from that cause.

V. 21. The Gentile Christian has a twofold ground for living in fear. Not only may he, as well as the Jew, fall into unbelief, but, supposing him to do so, he has so much the more reason to dread the divine judgment, that God has so severely punished the unbelief of the original covenant people. The fut. indic. *φείσεται* is the proper reading. Just as *ἵνα*, in place of the pres. conj., governs the fut. indic., both in the New Testament, and also among classical authors (see Viger. s. 557), so does *μήποτε* likewise in the New Testament, Heb. iii. 12.

V. 22. The Apostle now tells the Heathen Christians, how they may improve to their advantage the consideration of their own and the Jews' fate. Chrysostom: *Οὐ γὰρ ἀκίνητά σοι μένει τὰ ἀγαθὰ, ἐὰν ῥαθυμῇς: ὥσπερ οὖν οὐδὲ ἐκείνοις τὰ κακὰ, ἐὰν μεταβάλωνται: καὶ γὰρ σὺ, φησὶν, ἐὰν μὴ ἐπιμείνῃς τῇ πίστει ἐκκοπήσῃ.*[a] The holiness and the love of God are the two attributes on which his whole connection with men is based. *Ἀποτομία*, even among profane authors, means *severity, rigidness*, from *ἀποτέμνειν*. *Ἀπότομος ὀργὴ*, Book of Wisdom, v. 20.

ἐὰν ἐπιμείνῃς τῇ χρηστότητι. By the addition of this conditional clause, the antithesis of *ἀποτομία* and

[a] For the blessings now yours will not continue immoveably so, if you are careless and indolent, just as little as their evils will to them, if they reform. For thou also, he says, shalt be cut off, unless thou continuest in the faith.

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χρηστότης properly is once more weakened; Paul, however, wished to use every argument, in order to keep the Gentile Christians in becoming humility. It is made a question, whether χρηστότης denote the quality in man, as Clemens Alex. Pædag. l. i. c. 8. and Chr. Schmid maintain, or the quality in God. In favour of the former, the usus loquendi of the LXX. in Ps. xiv. 1. Rom. iii. 12, speaks, where χρηστότης denotes *a blameless walk*, and besides that, Paul, in the following verse, says, ἐπιμένειν τῇ ἀπιστίᾳ. We shall be more correct, however, in regarding the χρηστότης here as the dealing of God to man, which the latter ought not on his part to hinder. In several passages of the New Testament, χρηστότης stands for the ἀγάπη and χάρις of God, Rom. ii. 4. Tit. iii. 4. Eph. ii. 7; and were it here, by an antanaclasis, to denote the human attribute, we should expect the antithesis to be intimated by a σύ. Ἐπιμένειν τινὶ means *to persevere in any thing.* Ἐπεὶ *since*, and then afterwards equivalent to εἰ δὲ μή. See c. iii. 6; xi. 6. Chrysostom: εἶδες ὅσον τῆς προαιρέσεως τὸ κῦρος; πόση τῆς γνώμης ἡ ἐξουσία; οὐδὲν γὰρ τούτων ἀκίνητον, οὐτὲ τὸ σὸν καλὸν, οὔτε τὸ ἐκείνου κακόν. εἶδες πῶς καὶ ἐκεῖνον ἀπογινώσκοντα ἀνέστησε, καὶ τοῦτον θαῤῥοῦντα κατέστειλε;[a]

V. 23. The present exclusion of the disbelieving Jews will lay no obstacle in the way of their future reception. Let them but believe, and they may at

[a] Do you see how sovereign is the power of choice, how great the authority of the will? For none of these things is immovably settled, neither thy desirable lot nor his evil one. Do you see how he has both uplifted the one in despair, and humbled the other when over confident.

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once enter upon the enjoyment of their filial rights. This must certainly have been unlikely at that time, when it seemed as if a divine unalterable curse hung over the Jews, the infant church receiving augmentation from among the Gentiles, from hour to hour; whereas the Jews, as if smitten with blindness, burned with an ever hotter zeal against their salvation; at a time, moreover, when, according to our Lord's prediction, the entire downfal of the external theocracy was just about to ensue. Paul, however, only speaks of what *may* take place, and does not yet venture as it were to declare what at that period actually *shall* happen. This he first mentions in ver. 25.

V. 24. As the Apostle had made the Gentile apprehensive, by leading him to draw a conclusion, ver. 21, a majore ad minus, from the rejection of the disbelieving Jews to that of the disbelieving Heathen, he now again, in order to humble him, draws a conclusion, a minore ad majus, from the pardoning of the believing Heathen to that of the believing Jews. Chrysostom: *εἰ γὰρ τὸ παρὰ φύσιν ἴσχυσεν ἡ πίστις, πολλῷ μᾶλλον τὸ κατὰ φύσιν.....παρὰ φύσιν καὶ κατὰ φύσιν ὅταν ἀκούσῃς αὐτοῦ συνεχῶς λέγοντος, μὴ τὴν ἀκίνητον ταύτην φύσιν νόμιζε λέγειν αὐτὸν, ἀλλὰ καὶ τὸ εἰκὸς καὶ τὸ ἀκόλουθον, καὶ τὸ ἀπεικὸς πάλιν τούτοις δηλοῦν τοῖς ὀνόμασιν. οὐ γὰρ φυσικὰ τὰ καλὰ, ἀλλὰ προαιρέσεως μόνης.*[a]

[a] For if faith can achieve that which is contrary to nature, much more can it achieve what is according to it. . . . . When you thus hear him arguing of contrary to nature, and consistently with nature, do not suppose that he calls this nature un-

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AFTER THE FULNESS OF THE GENTILES SHALL HAVE COME IN, THE CONVERSION OF ISRAEL AS A WHOLE WILL TAKE PLACE. V. 25—32.

V. 25. Paul now goes on to say, that not only does no obstacle exist on God's part to the reception of the believing Israelites into the kingdom, but, with an eye enlightened from above, he casts a look into the most distant future, in virtue of which he announces, that, after the conversion of the bulk of the Heathen, the Israelitish nation shall one day, as a whole, undergo conversion, and be received into the kingdom of the Saviour. Unprejudiced exposition cannot deny that such is the correct meaning of the passage, founded both on the words and on the connection. It is so interpreted by Origen, Chrysostom, Augustine, De Civ. D. l. xx. c. 29, Ambrose, Gregory the Great, Hom. 12. in Ezech., Theophylact, Œcumenius, Thomas Aquinas, Erasmus, Peter Martyr, Beza, Boëtius, Calixt, Hunnius, Baldwin, Spener, Heumann, Michaelis and Koppe. Erasmus gives the following excellent periphrasis of it: Incidit hæc cœcitas in gentem Judaicam, sed nec in universum, nec in perpetuum. Complures et hinc agnoscunt Christum, et cæteri tantisper in sua cæci-

alterable; but that he manifests by these names what is probable and likely to happen, and what unlikely; for moral good is not of nature, but of choice alone.

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tate persistent, donec gentium numerus fuerit expletus, quibus nunc Judæorum lapsus aditum aperuit. Verum ubi viderint universum orbem florere professione fidei Christianæ, suum illum Messiam frustra expectari, urbem, templum, sacra, gentem dissipatam ac sparsam, incipiant receptis oculis tandem errorem suum agnoscere, et intelligent Christum verum esse Messiam. In consequence, however, of the many enthusiastic spirits who appeared at the time of the Reformation, and who heated their fancies with corporeal delineations of Christ's reign upon earth, the reformers, induced by the dangers which thence arose to disavow generally the advent of an earthly kingdom of Christ, (it is on similar grounds that Jerome, ad Jes. XI. rejects the national conversion of the Jews, reckoning it among the opinions of the Judaizantes. Elsewhere, however, he embraces it, Jer. xvi. 15. Mat. xvii. 11, 12), were betrayed into denying along with it, what was wont to be regarded as a token of its approximation, viz. a general conversion of the Jews, and in the exposition of this passage of the Apostle, which plainly speaks for that, were forced to have recourse to most artificial renderings. Other expositors endeavoured, upon different and more rationalist grounds, to expound away the prophecy, because, in general, so positive a prediction, referring to such a speciality in a distant future, displeased them in the Apostle, inasmuch as—supposing it not to be a piece of coarse fanaticism—he could only have received it by a particular divine revelation. The various forced expositions are as follows. The Lutherans commonly take up the

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Apostle's declaration thus: To the ἄχρις οὗ they give the meaning, *as long as*, to πλήρωμα, that of *the great bulk*, and to πᾶς Ἰσραήλ, that of "all *spiritual* Israelites, converted Jews as well as converted Gentiles," so that the translation becomes, "Blindness has happened to Israel in part, as long as the heathen shall be entering in the divine kingdom. This will continue to the end of the world; at which period the whole spiritual Israel will obtain blessedness." So Melancthon, Bugenhagen, Osiander, Calov. (He, however, understands πᾶς Ἰσραήλ of the bodily Israel, in so far, to-wit, as that is *also spiritual*, consequently of *the called* among them.) At the same time these expositors suppose, that Paul also intimates by the words, ἀπὸ μέρους ἡ πώρωσις γέγονεν the conversion of several Jews until the end of the world. With some modification, the same way of viewing the passage is found in Calvin. He, too, understands πᾶς Ἰσραήλ of the spiritual Israel; ἄχρις οὗ is to be explained, *so that*, and ἀπὸ μέρους, *in a certain degree*. In this way the translation would be: "To a certain degree Israel has, we may affirm, been blinded, so that the Gentiles, too, may come into the kingdom of God, and thus all belonging to the spiritual Israel be saved." How forced and how feeble these explanations are, is at once perceived. The judicious Melancthon confesses properly, by his silence, that he feels it.

πᾶς Ἰσραήλ, which even Augustine, ep. 149, ad Paulinum, and Theodoret explain of the spiritual Israel, cannot possibly signify that here, as is certainly the case, Gal. vi. 16 [Rom. ix. 6], inasmuch as the word Ἰσραήλ always signified the Jews, in con-

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trast with the Gentiles, and even here stands opposite πλήρωμα τῶν ἐθνῶν. Moreover Christians, who had received grace, could never be directly called ὁ Ἰσραήλ, without some descriptive predicate, such as πνευματικὸς or the like. The ἄχρις οὗ is contrary to the usus loquendi, taken in the sense *as long as*, or even *so* that. (After the Hebrew עַד, indeed the former meaning of ἄχρις would not be impossible. There are, however, no examples of it in the New Testament, and it is even but rarely that עַד has this meaning in the Old.) In fine, were the exposition we have alluded to correct, the Apostle would but repeat what is already implied in ver. 11, and—not to take into account that we do not expect such a thing—the grave introduction would then appear very strange, and the Apostle's declaration, that he meant to disclose to his readers a μυστήριον. Another forced exposition is that to be found in Grotius, Limborch and Wetstein. They take the words πλήρωμα and πᾶς in the more lax sense of a *considerable number*, and conceive that they were fulfilled at the destruction of Jerusalem, inasmuch as then, after a multitude of Gentiles had confessed themselves Christians, a very considerable number of Jews might also have joined the cause. Now even although one were to allow that πλήρωμα may signify "a considerable number," it must still be regarded as highly unnatural to give the same meaning to πᾶς Ἰσραήλ. Besides the supposition of the conversion of a multitude of Jews at the capture of Jerusalem, is nothing more than a supposition. No historical testimony can be adduced in its favour.

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We have still to notice the exposition of Carpzov and Semler, who suppose *σωθήσεται* to amount to as much as *δύναται σωθῆναι*. In this case, however, the Apostle would idly repeat himself, having already taught the same thing in ver. 23. Besides, even allowing that *σωθήσεται* might signify *can be saved*, who could be persuaded that Paul would have had recourse to a citation from the Bible in proof of this possibility. In ver. 31 he speaks of the reception of Israel as of a determinate future event. Compare upon these words of the Apostle, Buddæus, Instit. Dog. p. 672, Spener, Appendix to the Pia Desideria; Geistliche Schriften, Bd. II., s. 329; Deutsche Theolog. Bedenken, Bd. I. 215. Calov, Commen. on the passage.

The simple and correct exposition of the passage is as follows: With the formula *οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν* the Apostle usually begins sentences, which contain something striking and unexpected, Rom. i. 13. 1 Cor. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. Chrysostom here explains *μυστήριον* correctly: *ἐνταῦθα, τὸ ἀγνοούμενον καὶ ἀπόῤῥητον λέγων, καὶ πολὺ μὲν τὸ θαῦμα, πολὺ δὲ τὸ παράδοξον ἔχον.*[a] The word, in fact, as used in Scripture, but rarely signifies what it does in ecclesiastical language. It is commonly applied to the Christian doctrines, inasmuch as prior to their revelation, they could never have been divined by any process of human intellect, 1 Cor. xv. 51. Eph. . 9; iii. 3, 9. 1 Tim. iii. 16. Bengel: Mysterium

[a] Here calling that a mystery which was unknown and undivulged, containing much that was strange and contrary to expectation.

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fuerat vocatio gentium, nunc item mysterium est conversio Israelis.

ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι. This doctrine of the future conversion of the entire nation of Israel, was well calculated to cure the Gentiles of the delusion, that having now become the covenant people in place of Israel, they might look down upon them as lying under the curse of God. Gennad. in Œcum: τῷ γὰρ ἀγνοεῖν τὴν ἰδίαν ἐκύρουν βουλήν. Wherever a divine revelation is vouchsafed, there all the schemes of human wisdom are annihilated. As an ancient Greek poet says: Τὰ δοκηθέντ' οὐκ ἐτελέσθη, τῶν δ' ἀδοκήτων πόρον εὗρεν Θεός. Φρόνιμος παρ' ἑαυτῷ answers to חכם בעיניו, Pro. iii. 7. We find elsewhere in the LXX. φρόνιμος ἐν ἑαυτῷ.

ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονε. The πώρωσις of the Jews is impressively described, 1 Thes. ii. 15, 16.

ἀπὸ μέρους, agreeably to the analogous classical use of κατὰ μέρους and μέρος τι, cannot well signify anything else but *in part*. We find it also in Diodorus, ed. Bip. V. 445. The Apostle elsewhere, several times, uses ἐκ μέρους, *partially*. The proposition ἀπὸ with substantives, forms, as is well known, adverbs in classical Greek, as for instance, ἀπὸ τοῦ προφανοῦς, ἀπὸ μνήμης. The Apostle puts this word, like the τινές of ver. 17, again per charientismum, by far the greater part of the people having suffered the πώρωσις in question. It here stands opposed to the πᾶς in ver. 26. Πλήρωμα has the signification which we contended for at ver. 12. In the Hellenistic it meant, according to the usus loquendi, *the great bulk*; in

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later Greek, *the entire population.* Accordingly it here also signifies *the great mass, the totality.* Hence the word comprizes not every individual of every nation, but nations as nations. The signification of "*complement*, viz. of the number of apostate Jews," in which Bengel, Gusset, Wolf and others understand it, would here be less appropriate.

εἰσέλθῃ scil. εἰς τὴν βασιλείαν τοῦ Θεοῦ. The verbs עלל and בוא among the Rabbins, and εἰσέρχεσθαι in the New Testament, are joined with several words, denoting the life eternal, the kingdom of the Messias. In the New Testament, εἰσέρχεσθαι εἰς τὴν ζωήν, Matt. xviii. 9; xix. 17. Mark ix. 43, εἰς τὴν δόξαν, Luke xxiv. 26, εἰς τὴν κατάπαυσιν, Heb. iii. 11; xviii. 19; iv. 1, εἰς τὴν βασιλείαν τῶν οὐρανῶν, Mat. v. 20; vii. 21; xviii. 3; xix. 23, 24. On the same phraseology also rests the comparison of Christ at John x. 9, where εἰσελεύσεται stands per se. Now as this mode of expression was so customary, it became a practice to say εἰσελθεῖν by itself, in place of εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. So Matt. vii. 13. Luke xiii. 24. Compare Matt. xxiii. 13. Speaking of the commencement of a new life, Antonin., l. X. c. 8, also says: εἰσέρχεσθαι εἰς βίον ἕτερον. The entering in of the πλήρωμα of the heathens is intimated by our Lord himself, John x. 16.

V. 26. καὶ οὕτω signifies as much as καὶ τότε Acts vii. 8; xvii. 33. Πᾶς Ἰσραὴλ stands opposed to the ἀπὸ μέρους, and denotes the *totality* of the Israelitish nation as such. The Apostle appends a citation from Isaiah lix. 20, which does not altogether allude to the national conversion of Israel here spoken of by himself,

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but which will certainly receive its *proper* fulfilment at that event. He seems to have quoted from memory, for, in place of ἐκ Σιὼν, there stands in Hebrew, לציון, and in the LXX. ἕνεκεν Σιών. He probably put ἐκ from the recollection of other passages regarding the Messias, where ἐκ Σιὼν stands, as Ps. xiv. 7. In place of ῥυόμενος, there is in the Hebrew גואל, which is a standing name among the Rabbins for the Messias. The clause καὶ ἀποστρέψει κτλ., runs so likewise in the LXX., ולשבי פשע ביעקב. The Chaldaic and Arabic seem in place of לשבי to have read וישיב.

V. 27. This passage is also quoted from memory. The first words are still from Is. lix. 21, those that follow from ὅταν αὐτῶν, from Isa. xxvii. 9. The new covenant, which, at the time of the Messias, God shall make with Israel, will not again consist in the bestowal of a law, but in the forgiveness of transgression. Jer. xxxiii. 33, 34, is a kindred passage. Ἡ παρ' ἐμοῦ διαθήκη is, in pure Greek, also a periphrasis for ἡ διαθήκη μου.

V. 28. The Apostle means further to specify in how far Israel has still to hope for mercy, and in how far it has been cast away. He accordingly shews, that God continues to hold fast his plan of making the members of the external theocracy, citizens of God's inward kingdom, and that, in this respect, Israel will still have reason to rejoice in the divine care. The Apostle sets τὸ εὐαγγέλιον and ἡ ἐκλογὴ in opposition, as two diverse points of view, from which the divine being may contemplate the nation of the Theocracy. The ἐκλογὴ is here not absolute election to a participation in the gratia irresistibilis, as is manifest even from

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its opposition to εὐαγγέλιον, but election to the place of outward theocratical covenant people. This grace God had once vouchsafed to the Israelites. He accordingly kept continually in view, whether they who had paved the way for the Christian kingdom of God, would themselves, one day, enter into it. Yea, as the Apostle here intimates, God beholds with particular satisfaction, when those very persons who prepared the world for the Saviour, themselves embrace him. At the same time, however, he likewise shews, how the intentions of the divine love may be hindered by resistance on the part of man, affirming that on account of their ἀπιστία, Israel is for the present rejected. This close connection with the foregoing context does not permit us to supply a μοῦ after the ἐχθροί, as if Paul were speaking of the relation of the Israelites to himself, as above, c. ix. 2; xi. 13. In that case, too, ver. 29, which immediately follows, would not be appropriately connected. Much more ought we to supply the genitive Θεοῦ after ἐχθροί. Μοῦ was supplied by Theodoret, Luther, Grotius, Camerarius, Baumgarten and others.

δι' ὑμᾶς is appended by Paul, in order not, by this ἐχθροί, to afford the Heathen occasion for being uplifted over the Jews. He says the same as in ver. 11. Augustine, ep. 149, ad Paulin. observes upon these words: Sicut illorum nequitiæ est male uti bonis operibus ejus, sic illius sapientiæ bene uti malis operibus eorum.

διὰ τοὺς πατέρας stands, not in sense, but in form, parallel with δι' ὑμᾶς. Augustine: Quia et quod patribus promissum erat, oportebat impleri. Calvin: Non

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quod dilectioni causam dederint, sed quoniam ab illis Dei gratia propagata fuerat ad posteros secundum pacti formam: Deus tuus et seminis tui. On account of the faithfulness with which they surrendered themselves to his directing grace, God had made a covenant with the patriarchs, which formed as it were a basis upon which the whole economy of salvation was raised. It hence could not but be God's desire, that a nation which had been favoured with so peculiarly gracious a guidance, and which sprang from such progenitors, should not merely in part, but as a whole, be admitted into his kingdom.

V. 29. In a universal axiom, the Apostle declares why that covenant of God with the Fathers still manifests its power and blessing. If God had wholly cast off Israel, when he saw that they did not receive the Messias, this might lead to the conjecture, that he had no previous apprehension of their so doing, and must now experience the human sentiment of regret. So perfectly, however, had it been foreknown by him, that he had even proclaimed it by the prophets. Accordingly, as God nevertheless elected the Israelitish nation to be his covenant people, it follows, that even now, after the ancient members of the Theocracy have fallen into disbelief and been excluded, a particular regard still continues to be due to them, as the people who first laid the foundation of the kingdom of Christ. The axiom, delivered by the Apostle against anthropopathy, is also to be found in Heathen authors. Χαρίσματα καὶ ἡ κλῆσις stands, per hendiadyoin, the κλῆσις being just the gift which God has given to the Israelites. Κλῆσις, as formerly the

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ἐκλογή, must not be understood of the inward vocation to Christ's kingdom by the gratia irresistibilis, but of their appointment as outward covenant people, which properly involved likewise an outward call to the gospel; and accordingly that was preached, in the first instance, to them.

V. 30. Here Paul sums up what he had delivered in the preceding context. The result is as follows: The Gentiles enter the kingdom of God by occasion of the unbelief of the Jews; just as the Gentiles were once unbelieving, so are now the Jews; but, like the Gentiles now, so shall the Jews one day believe. In regard to the reading, we have to observe, that Codd. A C D a. p. m. E F G, and the Greek Fathers omit καί. And doubtless it appears to have been brought from ver. 31 into the text. The verb ἀπειθέω, as likewise its derivatives, has moreover, in the Hellenistic, the meaning of ἀπιστέω. So in the LXX.; Is. xxx. 12; Ecclesiasticus xli. 2. Phavorinus: ἀπιστίαν καὶ ἀπείθειαν λέγουσι. Hesych: ἀπειθεῖ, ἀντιλέγει. In the LXX. it is the translation of מאס and מרה, which words not unfrequently denote a *presumptuous* unbelief. In classical Greek, likewise, ἀπειθής denotes as much as μὴ πειθόμενος, *i. e. unbelieving*. There are numerous examples of this in the New Test. The τῇ τούτων ἀπειθείᾳ is only to be understood ἀφορμητικῶς.

V. 31. We can imagine a double construction of τῷ ὑμετέρῳ ἐλέει. It might be joined to ἠπείθησαν; the comma would then come before ἵνα, and the ground of the ἀπείθεια of the Jews would lie in the τῷ ὑμετέρῳ ἐλέει. In this case, the jealousy of the Jews at the

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calling of the Gentiles would be the ground of their rejection. So Erasmus, Beausobre, Baumgarten and others. But, to leave other reasons unnoticed, the Apostle has hitherto maintained the very opposite fact, viz. that the Gentiles were not called until *after* the Jews had despised, as we read Acts xiii. 46. Besides, the ἵνα καὶ αὐτοὶ ἐλ. would then trail very feebly behind. Luther translates, "They have not chosen to believe in the mercy which you have experienced." So likewise the Syrian; This, however, affords no meaning. And so too the Vulgate; But the in vestram misericordiam of it, we may with many explain ἐκβατικῶς· εἰς τὸ ἐλεηθῆναι ὑμᾶς. The other construction is doubtless preferable, which places the comma after ἠπειθήσαν, and supposes that ἵνα, as is often the case, comes after certain introductory words, 1 Cor. ix. 15; 2 Cor. ii. 4; Gal. ii. 10. The words that go before are thereby more highly intonated. The dative τῷ ἐλέει, accordingly, does not here express the cause, but the mode of the divine mercy towards Israel.

V. 32. After having summed up, in the two previous verses, all he had said from ver. 11, Paul now infers the result. He points out what had been the real course of the divine plan of salvation in regard to the whole human race. We have first to notice, respecting the reading, that Codices D E have τὰ πάντα, Codices F G, the Vulgate and the Latin fathers, πάντα. Now, one certainly might suppose that the masculine had only been written as a gloss beside the neuter; but the external authorities do not preponderate, and hence it is also supposable, that

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πάντα found its way into the margin from the kindred passage, Gal. iii. 22.

συγκλείειν has here the sense of דסגיר ביד, either ל or אל, which Ps. xxxi. 8; lxxviii. 50, is rendered by συγκλείειν. Diodorus Siculus uses the word in a similar way, l. xix. c. 19: εἰς τοιαύτην ἀμηχανίαν συγκλεισθεὶς Ἀντίγονος μετεμέλετο, where we should translate συγκλεισθεὶς, *overthrown*. Accordingly, in this passage, it amounts to παραδιδόναι, and denotes the relation in which God stands towards those who strive against him, whom he resigns to their contumacy, without, however, giving up their recovery. The word has the same meaning in the parallel passage, Gal. iii. 22, only that there the subject is ἡ γραφή, which, in respect of sense, answers to ὁ νόμος. There, accordingly, must συνέκλεισε be understood declaratorily (comp. Glassius Phil. Sacr. p. 789), "The law convicted them all of being given up to sin," just as we are wont to say, "the law condemns, visits with punishment," in place of, "declares that ....." Compare Matthew xix. 6. The Greek expositions and Scholia will have συνέκλεισε here also understood declaratorily, equivalent to ἤλεγξε, ἀπέδειξε. Pelagius: Non vi conclusit, sed ratione conclusit, quos invenit in incredulitate. So likewise do most modern expositors take it up. But in the present passage, ὁ Θεὸς being the subject, this view is not natural. It is better as follows: God permitted the germ of sin to be developed and become manifest in the whole species, not, however, with the intention of giving men over to their misery, but in order that, when they should have learned, by being made the

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prey of sin, what a terrible thing it is, he might make known to all the way of salvation." We may apply, as illustration, what Gregory of Nyssa, in his Orat. de die Nat. Jesu Christi, T. II. Opp. p. 773, and in Ep. ad Theophilum adv. Appollin. ib. p. 695., and what, in like manner, Theodoret in Græc. affect. Curat. Sermo VI. says, in justification of the late appearance of Christ upon the earth. The divine Being, they tell us, treated the human race as a patient in a fever. So long as the causes of the fever are yet active, so long as the virus has not been brought out, the physician administers no antidote. In the same way, the mighty tree of sin was not assailed at the root, until after it had put forth all its twigs and branches. As, even after the appearing of the Saviour, a portion of Israel still resisted, God gave them over to their obstinacy, until they should be vanquished by his love, and so Israel at last be saved. Τοὺς πάντας means here all the masses of population upon the earth, as, Gal. iii. 22, does τὰ πάντα also. Erasmus makes a beautiful circumlocution, expressing the connection of this saying with the exclamations that follow: Sic enim Deus ineffabili consilio dispensat ac temperat res humanas, ut nullum sit genus hominum non obnoxium peccato, non quod ille cuiquam sit auctor peccandi, sed quod ad tempus sinat homines suo vitio prolabi, ut, agnito errore, sentiat se non suo merito, sed gratuita Dei misericordia servatos esse, ne possint insolescere. Atque interim dum hæc agit, adeo nemini malum immittit, ut etiam aliena mala sua bonitate mire vertat in bonum nostrum. Sed altius

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fortassis ingredimur adytum hujus arcani, quam par est homini apud homines eloqui. Stupor aboritur contemplanti ineffabilem divini consilii rationem, et *cum explicare nequeam, exclamare libeat,* O profunditatem exuberantissimæ sapientiæ ! &c.

PART FOURTH.

THE UNFATHOMABLE WISDOM AND LOVE OF GOD, WITH WHICH THE WHOLE ECONOMY OF SALVATION HAS BEEN CONTRIVED. V. 33—36.

V. 33. The subject of the second half of the chapter was *God's love,* first alluring Israel, which, as it would not hear was suffered to fall, then turning Israel's fall into the riches of the Gentiles, and so introducing the Heathen into God's kingdom, using that as a farther means, at the end of time, for enticing the Jews, and as terminating point of the world's development, incorporating that nation likewise into the great spiritual community of the invisible church. This magnitude of the divine wisdom and love, which, in such various ways, seek admission into the proud heart of man, with a view of bringing it to the knowledge of its happiness and peace, forces from the Apostle an animated exclamation. With that terminates the historical corollary of the doctrinal part of the Epistle; and a worthy conclusion it is. It is clear from the connection, that these words are merely the expression of adoring wonder at the magnitude of the *divine compassion;* and, accordingly, that they cannot

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be applied, as is done by Augustine and predestinarians in general, to put to silence the man who denies an *unconditional withholding of the grace of God.* The words are rather a testimony against a decretum absolutum on the part of God. Chrysostom: Ἐνταῦθα ἐπὶ τοὺς προτέρους χρόνους ἐπανελθὼν, καὶ τὴν ἄνωθεν τοῦ Θεοῦ κατανοήσας οἰκονομίαν τὴν ἐξ οὗπερ ὁ κόσμος ἐγένετο, μέχρι τοῦ παρόντος, καὶ λογισάμενος πῶς ποικίλως πάντα ᾠκονόμησε, ἐξεπλάγη καὶ ἀνεβόησε, πιστούμενος τοὺς ἀκούοντας ὅτι ἔσται, πάντως ἅπερ εἶπεν. οὐ γὰρ ἂν ἀνεβόησε καὶ ἐξεπλάγη, εἰ μὴ πάντως ἔμελλεν ἔσεσθαι τοῦτο, καὶ ὅτι μὲν βάθος ἐστὶν, οἶδε· πόσον δὲ, οὐκ οἶδε. θαυμάζοντος γάρ ἐστιν ἡ ῥῆσις, οὐκ εἰδότος τὸ πᾶν. θαυμάσας δὲ καὶ ἐκπλαγεὶς τὴν χρηστότητα, καὶ κατὰ τὸ ἐγχωροῦν αὐτῷ διὰ δύο τῶν ἐπιτατικῶν ὀνομάτων αὐτὴν ἀνεκήρυξε, τοῦ πλούτου, καὶ τοῦ βάθους, καὶ ἐξεπλάγη, ὅτι καὶ ἠθέλησε καὶ ἴσχυσε ταῦτα, καὶ διὰ τῶν ἐναντίων τὰ ἐναντία κατεσκεύασεν.[a] In regard to the words used by Paul, a double construction is admissible. Σοφίας

[a] Here, going back to former times, and contemplating the divine economy from the beginning, yea, from the time the world was made, until now, and reflecting with himself how variously God had administered all things, he is struck with astonishment, and utters an exclamation designed to persuade his hearers, that what he said will assuredly take place. For he would not have uttered his exclamation, or been astonished, had not the thing been certainly to take place. And that it was a depth he was aware, but how great a one he knew not. For the language is of a person amazed, and who does not know all. But amazed and struck at the goodness, he announced it to the best of his ability, by the two forcible words, riches and depth. *What surprised him was, that God should have had the will and the power to do these things, and effected contraries by contraries.*

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and γνώσεως may, as Luther, Beza and many others have done, be considered as dependent upon βάθος πλούτου, or πλούτου be made co-ordinate with σοφίας and γνώσεως, and so all the three dependent upon βάθος. In the former case the double καὶ would need to be translated "as well as moreover." The substantive βάθος would stand in place of the adjective βαθύς. It militates against this exposition, however, that we would then have to suppose that Paul strictly discriminated the ideas of σοφία and γνῶσις. Sometimes, it is true, he has done so, as we see from 1 Cor. xii. 8, where γνῶσις denotes the higher theoretical knowledge of religion, σοφία practical wisdom, as Eph. v. 15. But such a distinction could not well be made here with respect to the divine knowledge. It is hence more advisable to consider σοφία and γνῶσις to be in this, what they are at other passages, *e. g.* Col. ii. 3, equivalent. We would not then need to refer πλοῦτος, so explicitly as is done by Grotius, to the *love* of God, but to the fulness of the divine life in general, as πλοῦτος Χριστοῦ, Eph. iii. 8. In pure Greek the phrase πλοῦτος βαθὺς, (Ælian, Var. Hist. l. iii. c. 18,) and the adjective βαθύπλουτος are common. In regard to wisdom the phrases עומקא דחכמתא and רזין עמיקין ומטמירין, "depths of wisdom, and secrets deep and hidden," occur in the book Sohar.

τὰ κρίματα had best be taken in the sense "*dispensations*, οἰκονομία." So, likewise, משפטים, Ps. xix. 9; xxxvi. 6. In the latter passage from the Psalms, it is said, that the dispensations of God are as difficult to explore as the abyss of the sea. In this case it is

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quite synonymous with the *ὁδοί*, דרכים, which has the same signification in Hebrew, and which here, in the Apostle's animation, is placed on a parallel as counterpart to the *κρίματα*. The adjectives *ἀνεξερεύνητος* and *ἀνεξιχνίαστος* denote that man is not able to judge of God's wisdom by his own. As the etymology of *ἀνεξιχνίαστος* declares, there are no foot-marks to guide us into that mysterious deep. All we know is only what, to us undiscoverable, he himself, of his unspeakable compassion, has been pleased to disclose from out his mysterious concealment. And yet how rich is this! A compassion that extends to all! A term to the development of the corrupt species at which his redeemed shall see him as he is, and God shall be all in all.

V. 34. We find a declaration in unison with this at Is. xl. 13, 14, where, in the LXX., it is said: *Τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν*; St. Paul likewise quotes it at 1 Cor. ii. 16. The meaning which, in the present instance, he attaches to it, is as follows: From below, out of our misery, no path leads upwards to God. He being all-sufficient in himself, must descend, if man is to know him. Consonant also are the beautiful words of Sophocles, (Fragm. No. vii. ed. Bothe aus Stobæus.)

Ἀλλ' οὐ γὰρ ἂν τὰ θεῖα κρυπτόντων θεῶν
Μάθοις ἄν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

Similar, likewise, is the fine saying of a Persian in Dschami's Spring Garden: "The face of the beloved (of God,) is covered with a veil. Except he himself remove it off, nothing can tear it from him." Parallels

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to the texts from Paul and Isaiah are to be found, Wisdom ix. 17; Ecclesiasticus xviii. 2—5.

V. 35. This sentence stands in Hebrew, Job. xli. 11. In the LXX., however, a totally different sense of the original words is expressed. The Apostle means to teach, by the expression, that not merely can no mortal fathom the depths of divine wisdom and love, but that all which we thence receive is nothing but *grace*. Chrysostom: ὃ δὲ λέγει τοιοῦτόν ἐστιν, ὅτι οὕτω σοφὸς ὢν, οὐδὲ παρ' ἑτέρου σοφός ἐστιν, ἀλλ' αὐτός ἐστιν ἡ πηγὴ τῶν ἀγαθῶν καὶ τοσαῦτα ἐργασάμενος, καὶ χαρισάμενος ἡμῖν, οὐ παρ' ἑτέρου δανεισάμενος ταῦτα ἔδωκεν, ἀλλ' οἰκοθεν ἀναβλύσας, οὐδὲ ἀμοιβὴν ὀφείλων τινί, ὡς παρ' αὐτοῦ εἰληφώς τι, ἀλλ' αὐτὸς κατάρχων ἀεὶ τῶν εὐεργεσιῶν. τοῦτο γὰρ μάλιστά ἐστι πλούτου, τὸ καὶ ὑπερχεῖσθαι, καὶ μὴ δεῖσθαι ἑτέρου.[a] We cannot ask, *what* has he given me? He has conferred upon us *every thing*. And when from this point of view we contemplate all his dealings and dispensations, we do not merely reverence, we adore in the dust, his wisdom and his love. It is into such a feeling of adoring self-abasement and humility, that the reader sinks at the conclusion of this epistle, after having had brought be-

[a] What he says is, that respecting this wisdom of his, he does not derive it from another, but is himself the fountain of good. And as to his doing for, and bestowing upon us great things, he did not borrow them from another, but drew them from his own resources. Nor does he owe a return to any one, as if he had received aught from him, but is himself always the originator of his blessings; For this is the characteristic of true riches—to abound and have no need of another.

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fore him, by the Apostle, all the great and unspeakable things which God has done for the sinful race.

V. 36. Paul had delineated the indescribable wisdom, and boundless love of God, and then affirmed, that in no way whatsoever, not even so far as regards any part of the manifestations of these attributes, could the creature advance a claim; but that in every degree in which they are exercised towards the creature, it is pure grace. In what worthier manner then could the Apostle conclude than by this epiphonema, in which he, as it were, lays down the reason for the plenitude of the divine attributes being so exceeding great, and why all that man receives from them is nothing else but grace. Many expositors suppose no difference between the particles ἐξ, διὰ and εἰς· ἐξ and εἰς, however, stand manifestly opposed to each other, and διὰ naturally shews itself to be mediatory betwixt them. At 1 Cor. viii. 6, ἐξ οὗ and εἰς ὃν stand opposed in a similar relation, and δι' οὗ beside them. At Col. i. 16, it is said of Christ: τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, and afterwards: καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. The meaning of these words accordingly is: *God is the basis of all that exists, for from him all took its rise. God is the means of all that exists, for he directs all that exists to its destination. God is the end of all that exists, for in him alone all the creatures rest.* It was from God that man derived his being; to God must he return if he would truly be. Through God must he be led to God. And thus God's mercy is the beginning, the middle, and the end!

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SHORTER GLOSSES UPON THE ADMONITORY PART OF THE EPISTLE.

CHAPTER XII.

ARGUMENT.

Exhortation to heavenly-mindedness—against over-estimating the gifts conferred upon us—to faithfulness in the application of them,—to the exhibition of Christian dispositions, in a variety of occasions.

V. 1. The Apostle connects his exhortations to a truly Christian walk, with the foregoing doctrinal part, by the particle οὖν, just as if he presupposed that, by the contemplation of the grand display of divine grace, which had hitherto been described, the minds of his readers would be softened, and prepared for all good works. The διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, relates also to the previous delineation of the divine mercy, as revealed in the work of salvation. In the New Testament, διὰ is used in all admonitions and adjurations, with the genitive (Rom. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1), this use emanating from the local signification of διὰ, and διά standing in the sense, as it were, of *in presence*. The plural οἰκτιρμοί accords with the Hebrew רחמים.

παρίστανε θυσίαν, is, in profane authors, the technical expression for the oblation of the sacrifice. In Latin,

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sistere is the word. The Apostle says, τὰ σώματα ὑμῶν, because this was more suited to the comparison. Ἅγιος, here applied to the sacrifice, corresponds with the Hebrew תמים, and means being free from any of the defects which God forbids in what was offered to him. Εὐάρεστος is then a sort of exegesis to it, and ζῶσα denotes the point of difference betwixt the sacrifices in question, and those of the Old Testament.

τὴν λογικὴν λατρείαν κτλ. is apposition to the whole previous sentence, and so must be resolved into ὅπερ ἐστὶν ἡ λογικὴ κτλ. The λογικὸς, however, is variously interpreted. Basil, Gregory Naz., Theophylact and others: ὅταν μηδὲν ἄλογον πάθος ἐν ἡμῖν κρατῇ, ἀλλὰ ὁ λόγος τὰ πάντα διοικῇ. Origen, Bengel: rationabiliter offerenda. Theodoret says, that it stands in opposition to the irrational animals. But here too, it will be most correct to suppose a comparison with the Old Testament victims, such as was previously involved in ζῶσα. Precisely in the same way, in the Testam. XII. Patr. p. 547: προσφέρουσι (οἱ ἄγγελοι) κυρίῳ ὀσμὴν εὐωδίας λογικὴν καὶ ἀναίμακτον προσφοράν. It is not therefore opposed to the ψυχικὸς but to the σαρκικός. A similar comparison of the New Testament inward theocracy with the outward theocracy of the Old Testament, is to be found in 1 Peter ii. 5.

V. 2. The Codices A D E F G, and many Cod. Minusc. read συσχηματίζεσθαι and μεταμορφοῦσθαι in the infinitive, which, both as respects outward authority, as well as because it is the more unusual and difficult form, is to be held as the correct reading. In that case, indeed, the infinitive stands in place of the imperative, as occasionally occurs among the classics,

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especially in poetry, and frequently in Hebrew, and in the New Testament, in the following passages, Rom. xii. 15. Luke ix. 3. 2 Cor. ix. 10. The expression *αἰὼν οὗτος* is to be explained from the Judaical doctrines which designated the period prior to the appearing of the Messiah, עולם הזה, in opposition to the עולם הבא, *αἰὼν μέλλων*, that is the Messias' age. With the appearing of Christ upon the earth, the Messias' reign, a new era in the world's history has begun. The kingdom of God, which, properly speaking, and in its completed form, will be set up beyond the grave, already exists. In this view, the Apostle admonishes those who belong to it, to walk upon earth, but yet to live in heaven (Col. iii. 1—3). The Christian ought not to have a like *σχῆμα* (manner or form of being) with those who as yet are not incorporated into this invisible church, 1 Pet. i. 14.

τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν. Νοῦς is here *the disposition*, Col. ii. 18. The purpose of this *ἀνακαίνωσις* lies in the *εἰς τὸ δοκιμάζειν*. The Apostle considers it as a peculiar operation of the Christian faith, that believers are seriously concerned to prove in every thing what is the will of God (Eph. v. 10); whereas man, in his natural state, looks more to the point of how he may please men. The words *ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον* were by the Syrian, the Vulgate, Theophylact, Œcumenius, and most others, conjoined as adjectives with *θέλημα*, a silent contrast being supposed with the will of God in the Old Testament, which was not altogether acceptable. Such a contrast would be much out of place; but even in other respects, the number of the adjectives makes the sen-

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tence trail, and εὐάρεστος does not well suit as a predicate to θέλημα τοῦ Θεοῦ. Hence, even Erasmus and Bucer, in their day, co-ordinate these adjectives as substantives to θέλημα. Comp. Eph. v. 10; Phil. iv. 8. To εὐάρεστον we have to supply τῷ Θεῷ, which is oft conjoined with it. See above, ver. 1; likewise 2 Cor. v. 9; Col. iii. 20.

V. 3. The γὰρ indicates that the Apostle means to corroborate a special admonition by the more general one which preceded. The intellectual nature of man reveals itself in a variety of gifts, which, when he is brought under the influence of the Christian spirit, are purified and exalted, and ofttimes receive a new direction. In the early churches, the Apostles conferred the various ecclesiastical offices according to the diverse purified, nay possibly enlarged natural gifts of the individual. When the new life principle of Christ's spirit began to be operative upon the earth, there were also found, however, persons in whom talents were awakened, previously unexampled, and in whom the spirit of God wrought manifestations, not falling beneath the judgment of the human understanding, 1 Cor. xii. Even such gifts as these, the individuals to whom they were vouchsafed were to regard as pure gifts of grace, and to employ for the benefit of the church. But it soon happened, that one man set about comparing his peculiar gift—suppose it to have been either some purified natural talent, or one wholly preternatural—with that which had been imparted to another, and according to this rule, to esteem himself superior. Against such conduct as this, the Apostle gives a

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fine warning at 1 Cor. xii. 4—7. He urges them to reflect, that the spirit of God in all is but one, variously manifesting itself in a variety of vessels. He makes use of the very apposite similitude of the human body. Just like it, the spiritual body of the church of Christ constitutes an organic whole, in which not even the most inconsiderable member can be wanted, without destroying its entireness. In this passage before us, also, while he warns against the mistake in question, Paul applies the same likeness, and exhorts every man, in the particular station to which, in consequence of his spiritual gift, he has been appointed, to seek to be all that his appointment requires, 1 Pet. iv. 10.

By χάρις, he means the grace of having been invested with the apostolical office. Rom. i. 5; xv. 15. παντὶ τῷ ὄντι ἐν ὑμῖν is doubtless somewhat more than mere circumlocution. As Erasmus observes, its drift is, that no one, on account of his rank and nation, &c., is justified in excepting himself from this exhortation of the Apostle. Φρονεῖν εἰς τὸ σωφρονεῖν, in place of σωφρόνως φρονεῖν, "to have such sentiments as beget modesty," 1 Tim. ii. 9: μετὰ αἰδοῦς καὶ σωφροσύνης. The πίστις, as shown by the context, is here put for the χαρίσματα, and so, properly speaking, is causa pro effectu. Faith in an unseen Christ brings man into connection with a world unseen, in which he moves without distinctly apprehending it; and, in proportion as he learns to look with faith to that world, the more is the measure of his spiritual powers elevated. When Paul, however, admonishes every man to estimate himself according to the mea-

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sure of the faith vouchsafed to him, he means not to say, that the higher that is, so much the more highly are we to think of ourselves. What he wants is, that *none should compare himself with another*, but that every man, having made himself acquainted with his particular gift, should look to nothing farther than its application in such a way as to please God. Gal. vi. 4.

V. 4. πρᾶξις, *function*, as at Ecclesiasticus ix. 10. Ambrose: officia.

V. 5. Doubtless, this exalted union, this co-operation in love towards one great end, ought to manifest itself in the outward church, which is intended to image forth the inward church; and it is an object, with a view to which an enlightened and really Christian ecclesiastical government ought to act. It is, however, actually to be found among the *true* members of the visible church, in the invisible kingdom of believers. The ἐν Χριστῷ denotes the one spiritual life-principle by which the whole is upheld. This highly descriptive comparison of the relation of the bodily organization as a whole, and of the several members to each other, is applied by Antoninus, l. 7, c. 13, to the universal body of beings gifted with reason, which certainly ought, according to the design of their creation, to form such a union, and are only hindered from doing so by sin: Οἷόν ἐστιν ἐν ἡνωμένοις τὰ μέλη τοῦ σώματος, τοῦτον ἔχει τὸν λόγον ἐν διεστῶσι τὰ λογικὰ, πρὸς μίαν τινὰ συνεργίαν κατεσκευασμένα.[a]

[a] Just as the members of the body are in things united, the

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ὁ δὲ καθ' εἷς is, as Lucian expressly observes, a solecism in place of καθ' ἕνα πάντες, *altogether*. The same solecism is to be found 3 Maccab. v. 34. So likewise εἷς καθ' εἷς John viii. 9; Mark xiv. 19; and ἀνὰ εἷς Rev. xxi. 21.

V. 6. This sentence with ἔχοντες is joined merely as appendage to the foregoing, inasmuch as, whatever may be the unity, variety must also be manifested. In this way, the εἴτε προφητείαν is still to be connected with the ἔχοντες; by the κατὰ τὴν ἀναλογίαν τῆς πίστεως, however, Paul departs out of the province of description into that of admonition. For were we not to suppose so, even with reference to the ἐν τῇ διακονίᾳ, ἐν τῇ διδασκαλίᾳ, ἐν τῇ παρακλήσει, it not being inconceivable that Paul, in these words, does no more than *describe* wherein the diversity of operation consists, still we would require to give up that view, in consideration of the κατὰ τὴν ἀναλογίαν τῆς πίστεως, ἐν ἁπλότητι, ἐν σπουδῇ, ἐν ἱλαρότητι. That he has dropped the construction, admits so much the less of doubt, seeing that, in vers. 11, 12, 13, we have participles, at ver. 14 imperatives and infinitives, and at ver. 16 participles again. Accordingly, to each of the several offices mentioned, we must supply the corresponding verbs, which signify the discharge of them. A like ellipsis is to be found 1 Pet. iv. 11. Very similar, also, are the following examples in Arrian's Epictetus, Dissert. l. iv. c. 4, §34: Ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ Πεπρωμένη. Θέλετ'

same design have beings rational as separate, having been formed to co-operate towards one end.

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εἰς Ῥώμην; εἰς Ῥώμην. εἰς Γύαρα; εἰς Γύαρα. εἰς Ἀθήνας; εἰς Ἀθήνας. And l. iii. c. 23, § 5: ἡ μὲν τίς ἐστι κοινὴ ἀναφορὰ, ἡ δ' ἰδία.... ἡ δ' ἰδία πρὸς τὸ ἐπιστήδευμα ἑκάστου καὶ τὴν προαίρεσιν. ὁ κιθαρῳδὸς ὡς κιθαρῳδός· ὁ τέκτων ὡς τέκτων· ὁ φιλόσοφος ὡς φιλόσοφος.

εἴτε προφητείαν. Before explaining this word, we shall notice generally the several Christian functions that occur in the sequel. On this subject, expositors have taken various views. Some consider each of the functions as a private business belonging to individuals among the Christians. So Chrysostom, Œcumenius and Limborch. Others as a public charge. So Calvin, Bucer, Grotius, Mosheim. The first supposition might be admitted with respect to προφήτης, inasmuch as that was not a standing office, doubtless also with respect to προϊστάμενος in ver. 8, but in regard to διάκονος and διδάσκων, the usus loquendi speaks otherwise. There is something also which might be said in favour of the other view, seeing that ver. 7 manifestly specifies public offices, and yet no notice is taken of a transition from these to offices of a private kind. In like manner the προϊστάμενος, in the middle of ver. 8, appears again to be a public office. There is a difficulty which at once presents itself on this view of the passage; it is, that in the infancy of the church, the παρακαλῶν was not different from the διδάσκαλος, nor the μεταδιδοὺς and ἐλεῶν from the διάκονος. Several of the expositors we have named, however, skilfully extricate themselves from this difficulty, by supposing διδασκαλία and παράκλησις to be the two functions of the προφήτης, and μεταδιδόναι, προϊστάναι and ἐλεεῖν the special business of the διάκονος,

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so that Paul properly speaks only of the office of προφητεία and διακονία, including under them those more particular duties, which were again distributed among the various προφήταις and διακόνοις. So Beza, Brais, Koppe and others. But the διδάσκαλος was certainly different from the προφήτης, as we shall afterwards see, the διάκονος cannot be called προϊστάμενος, and in general such a subordination of the clauses is not, even in the most distant way, intimated by the structure of the whole. It is very difficult to regard μεταδιδοὺς and ἐλεῶν as particular offices. We hence decide in favour of their exposition, who consider that, without any precise discrimination, Paul here speaks partly of the public, partly of the private functions of Christians, taking into account, as is requisite, that in those days the latter were not by any means so distinctly sundered from the functions of a public character (which is shewn by the προφῆται), and on the other hand, that even the public functions were not public, in our sense of the word (of this the deaconesses and even the presbyters are instances). Which is likewise the view of Origen, Theodoret, Ambrose and others.

Let us now consider the office of the προφήτης. In the New Testament the word corresponds, in respect, both of the sense and of the usus loquendi, with the Hebrew נביא. Both terms denote a conscious utterance and exposition of divine inspirations. נביא is equivalent to ἐξηγητὴς in Ex. vii. 1. In the case of the Greek oracles, προφῆται means the deliberate expounders of the deliverances of the μάντις, who was not self possessed. The office of the προφῆται in the Chris-

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tian churches was similar to that among the Hebrews. They taught, roused and reproved believers, besides disclosing futurity. They are distinguished, however, from the διδάσκαλος, not merely by their declaring the future, but partly by the fact, that their vocation was confined to moments of particular excitement, and partly that they addressed more the heart than the understanding.

κατὰ τὴν ἀναλογίαν τῆς πίστεως. In the classics, Josephus and Philo, ἀναλογία means *agreement;* and hence Hesychius expounds correctly: κατὰ μέτρον ἢ κανόνα, or as it was said at ver. 3, κατὰ μέτρον πίστεως. If then the Apostle intends that the προφητεία should stand in a just relation to the πίστις, it is necessary to determine what the πίστις here is. Πίστις denotes the believing faculty of man, over which the inspired discourse ought not in enthusiastic intoxication to soar. Compare the serious admonition, Jer. xxiii. 28. While the heathen μάντις was wildly borne away by the impulse, in which human passion commingled with the higher element, the Christian prophet was enabled, by his enlightenment, to retain a consciousness of whether he was speaking from his own or divine instigation. So Chrysostom, Theodoret, Œcumenius, Pelagius, Calvin and many more. Others, however, have understood πίστις objectively, of the Christian doctrine from which the προφητεία was not to deviate. So first Thos. Aquinas, and following him Salmeron, Cocceius, Piscator and Calov. In this sense is the phrase *analogia fidei* used in dogmatical theology. In the passage before us, however, this interpretation is opposed by the fact, that

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in his inmost heart, and according to the degree of faith which belonged to him, the προφήτης was moved by God to bring forth what was new. (Neander, Kirchen Gesch. I. 1, s. 279): "The divine operation in the prophets manifested itself as something creative." Moreover, although the Christian prophets did not fall into a state of heathenish μανία, they still fell into one of ἔκστασις, in which the cool judgment was not available, although, in regard to one point, the Apostles taught something different.

V. 7. In the early church, the διάκονος was the person to whom the charge of externals was committed, such as cleaning the place of worship, the care of the indigent and the sick, Acts vi. 1. In the synagogue this office-bearer was called חזן. Such a person stood exposed to the dangers of striving after the teacher's office. To the ἐν τῇ διακονίᾳ we must here supply μενέτω or ἔστω. (Compare the use of εἶναι ἔν τινι, 1 Tim. iv. 15). Διδασκαλία was the regular business of instruction, that in which the understanding alone had part.

V. 8. With the word παρακαλῶν, the Apostle enters the domain of such spiritual gifts as were not employed in distinct offices. Παρακαλεῖν has the double meaning, to *admonish* or *to encourage, comfort.* The first would be here the most suitable. Thus λόγος παρακλήσεως, Acts xiii. 15. Justin, M. (Apol. i. c. 67,) says, that after the reading of the Bible, the προεστὼς spoke a word of νουθεσία and πρόκλησις. Grabe, in place of πρόκλησις reads παράκλησις.

ὁ μεταδοὺς ἐν ἁπλότητι, *i. e.* without any side or by-views, but from the single regard that he who solicits

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alms is really in want of them. Paul here calls for the putting away of all shewing off of self. Compare 2 Cor. ix. 13, and Jas. i. 5. Ἁπλοῦς has certainly also the meaning, *abundant, generous*, (The citations from the classics and Josephus, by Kypke and Krebs, upon these texts are decisive): Here, however, the usual meaning is the more suitable. That μεταδοὺς was the official name of the treasurer (גבא), who distributed the contributions *of others*, is no less difficult to believe than that ἐλεῶν was he who had the oversight of the poor, (at a later period parabolanus.)

ὁ προϊστάμενος ἐν σπουδῇ. Standing, as it here does, among the private functions of Christians, this word might certainly be apprehended, generally, as "the person elected to oversee any affair whatsoever." The expression, however, is rather to be taken up officially. Paul applies it to the bishop or presbyter, Justin Martyr also calls the presbyter προεστὼς τῶν ἀδελφῶν, (Apol. i. c. 67). 1 Cor. xii. 28, the κυβέρνησις is reckoned among the gifts of grace. The πρεσβύτεροι, in fact, were divided into the διδάσκοντες and κυβερνῶντες, according to their various gifts. The latter office is the one here meant. Ἐν ἱλαρότητι, compare 2 Cor. ix. 7. Paul wages hostility to the opus operatum, as when the monks used often, through constraint of the law, to attend to the sick. The true Christian ought to feel it to be a pleasure to minister to the sufferer.

V. 9. Here the admonitions become of a still more general character. The mutual affection of Christian brethren for each other ought not to consist merely in outward semblance, but to emanate from the heart, 2

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Cor. vi. 6; 1 Pet. i. 22. Following after the mention of the ἀγάπη, and as verse 10 resumes the subject of φιλαδελφία, πονηρὸν would seem not to stand in the general sense, but to denote a *malicious, inimical* disposition, and ἀγαθὸν in contrast, an *affectionate disposition.* In profane authors, likewise, πονηρὸς signifies *malicious,* ἀγαθὸς, *benevolent.*

V. 10. Φιλόστοργοι, cherishing such tender affection as the nearest relatives do for each other. Εἰς ἀλλήλους. Chrysostom: Μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπήδα τούτῳ καὶ κατάρχου. οὕτω γὰρ τῆς ἐκείνου φιλίας μισθὸν καρπώσῃ.[a]

προηγούμενοι. Προηγεῖσθαι, means to *go before,* to *give an example.* 2 Mac. iv. 40. The dative in τιμῇ means *in honour.* Chrysostom: οὐδὲν οὕτω φίλους ποιεῖ ὡς τὸ σπουδάζειν τῇ τιμῇ νικᾷν τὸν πλήσιον.[b] So too the Syriac and the Vulgate. Others, as Theodoret and Pelagius, take προηγεῖσθαι in the sense *to prefer, to reckon superior.* We should then have to compare Phil. ii. 3. This meaning, however, is not consonant with the usus loquendi.

V. 11. Chrysostom refers the zeal here spoken of to what has preceded: Καὶ γάρ εἰσι πολλοὶ κατὰ διάνοιαν φιλοῦντες καὶ οὐκ ὀρέγοντες χεῖρα. διὰ τοῦτο πάντοθεν οἰκοδομεῖ τὴν ἀγάπην.[c] It will scarcely do, however,

[a] Wait not until thou art loved by another, but make advances and begin. For thus shalt thou reap the reward of his friendship.

[b] Nothing tends so much to make friends, as endeavouring to overcome one's neighbour in doing him honour.

[c] There are many indeed, who love in the heart, but who do not stretch forth the hand; wherefore he promotes love on every side.

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to connect this admonition with the former. Σπουδὴ means the disposition of zeal for the kingdom of God, in which the Christian ought to be indefatigable. Paul raises still higher this demand, by requiring a *fervent* spirit. The verb ζέω is used of the emotions, compare Acts xviii. 28. It its doubtful whether τῷ πνεύματι is to be referred to the Holy Spirit, or to that of man. The former reference is adopted by Theodoret, Chrysostom, Theophylact, Calvin and many others, and in that case we might compare 1 Thess. v. 19. Calvin: Caro torpet, stimulis opus habet, solus autem est spiritus fervor, qui nostram pigritiam corrigit. Quanquam Dei donum est, hæ tamen partes injunguntur fidelibus, ut torpore excusso, flammam divinitus accensam concipiant, sicuti ut plurimum contingit, spiritus impulsum nostra incuria suffocari et extingui.

τῷ Κυρίῳ δουλεύοντες. The reading τῷ Κυρίῳ has most external authority in its favour. The only objection would be, that being the more common, it had been substituted in the place of that which is less so, καιρῷ. It may likewise, however, be said, that some one had wished to annex a limitation, or, perhaps also an extension to the πνεύματι ζέοντες, or again the abbreviated form of κυρίῳ might have been read incorrectly, and in this way the expression by καιρῷ δουλεύοντες might have been changed into a locus communis. The internal evidences for the two readings are at a par. If καιρῷ be the word, the sentence may relate to what goes before, and the meaning be "improve every opportunity." But in this sense δουλεύειν καιρῷ is unusual, or it may—which is then the best supposition—prepare for the sequel. Καιρῷ δουλεύοντες

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might also limit ζέοντες τῷ πνεύματι, but in this passage, that would be weak, although elsewhere Paul gives such a counsel, Eph. v. 16. At any rate, it has the signification in which ἀκολουθεῖν τοῖς καιροῖς usually appears, Polyb. Hist. 28. 6, 7. If Κυρίῳ be the word, it may serve to intimate more definitely the object, to which the σπουδῇ and the πνεῦμα ζέον refer. Seeing then that the external evidence *in favour* of Κυρίῳ preponderates, and that there is no internal evidence against it, we adopt that as the reading. The Apostle in his warmth frequently expresses in several divided sentences, what he might have said by one.

V. 12. Deportment of the Christian under calamity. Rejoicing in the prospect of the help of the Lord; perseverance through the might of the Lord, an always invincible weapon; prayer incessant. With the previous verse there may be the unexpressed connection of ideas; Wherever the work of the Lord is zealously performed, there the θλῖψις does not fail.

V. 13. Ἅγιοι are the members of the spiritual theocracy, being persons devoted to God. Κοινωνέω *to communicate*, with the dative of the thing or person to whom one communicates. Φιλοξενία. By this fine virtue of the early Christians, their fellowship as brethren was promoted in a very high degree. The Apostle esteemed it so highly, that he enjoined it as a condition of their office, upon the ministers of the church. 1 Tim. v. 10. Tit. i. 8.

V. 14. Conduct of Christians towards those that are without. Compare the commandment of the Lord, Matt. v. 44, Chrysostom: ὅρα ὅσα ἐντεῦθεν γίνεται

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τὰ καλά. καὶ σοὶ μισθὸς μείζων καὶ ὁ πειρασμὸς ἐλάττων· κἀκεῖνος ἀποστήσεται διώκων, καὶ ὁ Θεὸς δοξασθήσεται καὶ ἡ διδασκαλία, καὶ τῷ πεπλανημένῳ γενήσεται πρὸς εὐσέβειαν ἡ σὴ φιλοσοφία.[a]

V. 15. Infinitives in place of imperatives. See observations on v. 2. Chrysostom: "One might think it was no difficult task to rejoice with others. But it is harder than to weep with them. For that is done even by the natural man when he beholds a friend in distress. There is need of grace, however, to enable us, not merely to abstain from envying, but even with all our hearts to rejoice at the good fortune of a friend." Yes, doubtless, and it also requires spiritual affection of a loftier sort to accommodate in general the fluctuation of our sentiments to the state of our Christian brother. A permanent and genuine tenderness of feeling, can only be founded upon a high degree of love.

V. 16. Origen, Theodoret, Chrysostom, Ambrose: "Let each put himself in another's place, in order to conceive what his feelings would be." In this way, the meaning would be the same as at v. 15. Œcumenius, Erasmus and others: "Think of others as well as of yourselves." This interpretation has to recommend it, that the sentence would then be closely connected with the sequel. But, to say nothing of the objections to these two interpretations, the usus

[a] Behold how many good effects flow from such conduct, both a greater reward to thyself, and less temptation, and thy persecutor will cease to persecute, and God will be glorified, and the Christian discipline, and thy wisdom shall bring back the mistaken man to piety.

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loquendi goes to prove that the τὸ αὐτὸ φρονεῖν means *to be of one mind*, 2 Cor. xiii. 11. Phil. ii. 2. Rom. xv. 5, which is equivalent to the τὸ ἓν φρονεῖν in Phil. ii. 2. In place of εἰς ἀλλήλους, there usually stands ἐν ἀλλήλοις, Mark ix. 50. John xiii. 35. Rom. xv. 5. So likewise Dion. Halic. Antiq. R. l. iv. c. 20, p. 250, ed. Huds. Even taking this explanation, the proposition is connected with the sequel, in as much as the greatest enemy to concord is pride.

ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Συναπάγεσθαί τινι means *to be led forth*, or *borne away with any one*. Tropically in a bad sense, " to let one's self be carried away, (seduced) by any thing. So Gal. ii. 13. 2 Pet. iii. 17. Now ταπεινοῖς may be the masc. adject. and συναπάγεσθαι conjoined with it in its proper sense. The meaning would then be, " consent to be dragged, with the ταπεινοῖς (the despised Christians,) before the court." So Koppe, Schleusner, Stolz. In this case, however, the contrast to the ὑψηλὰ φρονεῖν would be highly forced. Others take it in the tropical way we have specified, but in a good sense, interpreting ταπεινοί *the humble*, and thus making the meaning, " Be led by the humble to humility." So Grotius, Limborch, Chr. Schmid. As, however, the neuter ὑψηλά went before, many, and among others, Calvin and Beza, prefer to consider ταπεινοῖς as likewise neuter, and hence, retaining the same tropical meaning of συναπάγεσθαι, translate, " Be guided by humility." To both of these last mentioned explanations, however, there is much to object. It cannot by any means be shewn, that συναπάγεσθαι in the good sense also, can mean, " to let one's self be carried away." Even in profane

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authors, it means this only in a sinister sense, for which alone the etymology of the word would speak. Supposing ταπεινοῖς to be neuter, one would rather have expected ταπεινοφροσύνῃ, to be used. Supposing it masculine, the expression would be unnatural, for natural it certainly is not, if Paul recommends the imitation of the humble, instead of the endeavour after humility. It would be more judicious to take συναπάγομαι here, in the sense of συμπορεύομαι, as it is explained by Hesychius; understanding it, at the same time, tropically of intercourse with any one. Ταπεινοί may then mean, those to whom no peculiar spiritual gifts were vouchsafed. The more gifted Christians might be blinded by the conceit of having no fellowship with such weaker brethren. It is thus that Chrysostom, Erasmus, Clarius, Zeger and others, understand the συναπάγομαι; the ταπεινοί means with them poor and despised persons.

V. 17. Μὴ γίνεσθε φρόνιμοι κτλ. See on ch. xi. 25. He who does not willingly hear the opinions of the brethren, but in all things seeks counsel at himself, knows not the bond of perfectness, and disturbs unity. We may learn something even from the lowliest Christian.

μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Viewing evil as the Christian does, in the aspect of its being divinely permitted, and in so far as the dispensation of God, it is easy for him to bear it with resignation. The peace which accompanies such a disposition, is more elevating than the sense of gratified revenge.

προνοούμενοι κτλ. The passage is from Prov. iii. 4. Προνόεομαι, in the active as well as the middle, signi-

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fies, like prospicio, *to care for anything.* Ἐνώπιον after the Hebrew לפני or לעיני, "according to the judgment." The Christian ought, *as far as conscience permits,* so to walk that even the world shall take no offence, (1 Cor. x. 32.) What Tertullian makes the Heathen say of such Christians, is borrowed from the life: *Bonus vir Caius Seius, tantum quod Christianus!* (Tert. Apol. c. 3.)

V. 18. The Christian ought not to seek offence; neither should he, by that which does not flow from the Christian spirit, occasion offence. The Saviour, accordingly, pronounces his μακαρισμός upon those only who are persecuted *for his sake.*

V. 19. This admonition is connected with the previous one. For the purpose of avenging ourselves, we should not fall out with the world. We ought to leave vengeance to God. There are three ways of interpreting τόπον διδόναι τῇ ὀργῇ. 1. Ὀργή is the wrath of the adversary, and τόπον διδόναι means, *to go out of the way.* So Pelagius, Ambrose, Basil, Schottgen, Ammon. In Rabbinical נתן מקום means, *to retreat, go out of the way.* 2. Ὀργή is one's own wrath. Τόπον διδόναι, after the Latin, means spatium dare rei, *to defer.* So Bos, Surenhusius and Koppe. For this use of τόπος, we might compare Wisd. xii. 20. It is however most accordant with the usus loquendi, to take τόπον διδόναι in the sense, *to give access, allow to operate,* in which case ὀργή applies to the wrath of God. In this sense τόπον διδόναι is quite common, whereas the two other significations are not demonstrable. Joseph. Archaeol. l. xvi. c. 11, § 6, says τῷ ἐνδοιασμῷ τόπον διδόναι. Eph. iv. 27, we have τῷ διαβόλῳ τόπον διδόναι. Compare also Luke xiv.

9. Plutarch de Ira cohibenda, c. 14, has likewise, in reference to anger, the self same phrase: δεῖ δὲ μήτε παίζοντας αὐτῇ (τῇ ὀργῇ) διδόναι τόπον. Elsewhere, we have also χώραν διδόναι ὀδυρμοῖς. Anton. Comm. l. iii. c. 6. So also in Ignatius ad Philad. c. 2, of the teachers of error: ἐν τῇ ἐνότητι ὑμῶν οὐχ ἕξουσι τόπον. Even in the Rabbinical, the usus loquendi may be evinced. Berach. c. 4, it is said: מה מקום לתפלה זו, "what is the occasion to this prayer?" The Apostle's meaning accordingly is, The Christian must patiently await what God himself will do for the protection of innocence, and the punishment of evil. The Old Testament passage is Deut. xxxii. 35.

V. 20. The Apostle raises still higher the duties of the Christian, in respect of enemies. Not merely must he abstain from vengeance, he must manifest love. The figurative saying is borrowed from Proverbs xxv. 21, 22. To feed and give drink, is an image for benefits; burning coals are the same for pain. In this sense, there occurs among the Rabbins the phrase formed after Ps. xi. 6; xviii. 9, נתן גחלים ופחים, "to give any one coals and lightning." Thus also do we read in Consessus Hariri, Cons. v. p. 175, ed. Shult, "He bade me farewell, and left behind him in my heart, glowing coals of the Tamarisk, (which long retains the heat.") In Arabschah, Vita Timuri, ed. Gol. p. 126, and elsewhere, occur such phrases as "to roast and burn the heart," expressive of giving pain. Nay, the expression, 4 Ezra xvi. 54, agrees still better with that before us: Ne neget nocens se peccasse, nam carbones ignis comburet super caput ejus, qui se in Dominum Deum peccasse nega-

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verit. In Pirke Av. c. 2, § 10, " coals of the wise," are equivalent to " cutting jests that give pain." Now, the saying may be understood, to the effect, that in this manner the punishment of the wicked would be heightened. So is it understood by Chrysostom, Theodoret, Theophylact, Photius, Grotius, Cameron, Wetstein and others. But the expositors of a more ancient date connect the following verse as follows: " Doubtless a severer penalty is thereby brought upon the wicked. But this ought not to be the motive for your shewing him affection. Your intention must always be, to overcome evil with good." It will be more correct, however, to consider the coals of fire as image for that tormenting sense of shame, which, in the end, forces the adversary to supplicate forgiveness, inasmuch as no heart, however hard, can permanently resist a love so uniform, patient, and everywhere forgetting and subordinating self. This is just what is afterwards said without a figure in v. 21. In the way specified, these verses have been admirably expounded by Augustine, De doctr. Christ. l. iii. c. 16, and Jerome, ep. 120, ad Hedib. ed. Vall, (150 in the other editions, qu. 1.) In the same way is the passage understood by Pelagius, Ambrose, Erasmus, Clarius and others.

V. 21. Anger and malice constitute a state of slavery. We are overcome of evil, when we permit ourselves to be driven from the submissiveness of a heavenly frame, and plunged into these passions. But we overcome evil with good, when, by our calmness, we even make the adversary calm.

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CHAPTER XIII.

ARGUMENT.

ADMONITION to be subject to the magistracy, that being ordained of God, connected with the admonition to maintain, in general, a heavenly walk, and especially to exercise love.

V. 1. The Apostle exhorts Christians to be subject to the magistracy, to which same effect we find exhortations in Tit. iii. 1; 1 Pet. ii. 13. These were of great importance for believers, especially at that time. Recent converts being now introduced into quite a new and spiritual order of things, finding themselves placed, with respect to friends, parents, and fellow-citizens, on a different footing from before, nay, being called upon to come forward in hostile opposition to temporal relations and modes of life, might, by all this, be betrayed into a haughty spirit, tending to the destruction of the ancient order of things. We remark how, in the convulsions of their time, the reformers had to obviate such errors. Moreover, the Christians of the early age, being subject to a secular magistracy, often saw themselves compelled, at the command of conscience, to resist their behests. To a certain extent this conduct gave them the semblance of a revolutionary character; and, indeed, they were represented by the heathen, as foes of the emperor and *ἀνυπόταχτοι*, (Comp. the accusations brought against them by the Jews, Acts xvii. 7.) And, partly from the causes specified, the desire

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of disburdening themselves of such domination, might actually be kindled in their breasts. It is to be added, that the Jewish converts did introduce a rebellious spirit into the Christian churches, inasmuch as the Jews, according to Deut. xvii. 15, ambitious of having a ruler of their own nation, offered continual resistance to the Roman power, (Joseph. Archaeol. l. xvii. c. 2, § 4. Sueton. Claud. c. 25,) and produced politico-religious enthusiasts, such as Judas of Gamala. It is not, however, after outward independence and freedom that genuine Christianity strives, but after the freedom of the soul from the yoke of sin, (Comp. the beautiful words of Tertullian, in the Apol. c. 1.: Nihil de causa sua [religio christ.] deprecatur, quia nec de conditione miratur, scit se peregrinam in terris agere, inter extraneos facile inimicos invenire, cæterum *sedes, spem, gratiam, dignitatem cælis habere.* And, although, in the breasts of potentates, true Christianity would prevent the rise of despotism, yet, in the Christian who finds himself once subjected to a despotic sceptre, instead of awakening resistance to evil, it will operate in making this yoke also, like many more in life, be borne *as from God,* and improved for the advancement of the good of the soul. Here, too, the *νίκα ἐν τῷ ἀγαθῷ τὸ κακόν* applies. And if the Apostle inculcated such submission to severe heathen magistracies, much more ought it to take place under Christian magistracies of the same character.

πᾶσα ψυχή after the Hebrew for *ἕκαστος.*

ὑπερέχων " the superior, sovereign," Wisdom vi. 5. 1 Pet. ii. 13. *οἱ ἐν ὑπεροχῇ κείμενοι,* 2 Mac. iii. 11.

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Theodoret: *ἰστέον μέντοι, ὡς τὸ ἄρχειν καὶ ἄρχεσθαι τῆς τοῦ Θεοῦ προμηθείας ἐξήρτησεν ὁ θεῖος ἀπόστολος, οὐ τὸ τὸν δεῖνα ἢ τὸν δεῖνα ἄρχειν. οὐ γὰρ τοῦ Θεοῦ χειροτονία τῶν ἀδίκων ἡ ἐξουσία, ἀλλὰ αὐτὴ ἡ τῆς ἡγεμονίας οἰκονομία. εὐμενὴς μέντοι ὢν δίδωσιν ἄρχοντας τιμῶντας τὸ δίκαιον — παιδεῦσαι δὲ πλημμελοῦντας βουλόμενος, καὶ παρὰ πονηρῶν ἀρχόντων ἄρχεσθαι συγχωρεῖ.*[a] Chrysostom: "Let not the Christian say; Paul! How is this? Destined as we are to reign with Christ, dost thou subject us to terrestial kings? The Apostle explains that in doing so he but subjects them to God." The δέ merely indicates the logical opposition; the *οὖσαι* are the "actually existing."

V. 2. *ἑαυτοῖς κρίμα λήψονται.* We have a like expression in 2 Pet. ii. 1. It intimates, as a consequence of the very order of things, that every insurrection brings along with it its due punishment. Κρίμα λήψονται is, after the Hebrew נשא משפט, *to suffer punishment.*

V. 3. Augustine, in his day, observes that the heathen magistracy was not of such a character as to praise the good conduct of Christians, and that hence ἔπαινος must mean the martyr's crown. So, too, Pelagius, Zeger and others. But the Apostle is only

[a] Be it known, moreover, that the divine Apostle makes the institution of civil government depend upon the providence of God, not, however, the fact of this or that person being ruler. For the power of wicked men does not proceed from the divine choice, but the ordinance itself of government. When he is propitious he gives rulers who pay respect to justice, but when he means to correct men for their errors, he permits them to be governed by wicked rulers.

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speaking of the dealing of the magistracy in respect of what, even to the Christian, was sin, to wit, rebellion. Were the Christian to fall into such unchristian sins as that, his Christianity could not protect him.

V. 4. Here, too, we must keep in view the allusion principally before the mind of the Apostle, viz. to disturbers of the peace. Upon such the magistracy exercises its authority as a divine ordinance. The sword is the ensign of the potentate. We find in the Talmudists, מלכא נטל חרבא, "the king who wears the sword." Among the old Romans, the lictor carried the axe before the dictator, consul, &c. The emperors wore a dagger as type of their power over life and death (Suetonius, Galba, c. 11. Taciti Historiar. l. iii. c. 68,) which was also done by the præfecti prætorio and the highest military officers. Ὀργή denotes metonymically the consequences of wrath; accordingly, it means *punishment*.

V. 5. The Christian is admonished from every side, to yield obedience to the magistracy; on the one, from a regard to the power of punishing committed to magistrates by God; on the other, from a regard to his own conscience, which enjoins upon him this obedience as a duty not to be omitted. In the same way ought servants, for their God's sake, to obey the command of their masters, Eph. vi. 6.

V. 6. φόρους τελεῖτε may be either imperative or indicative. Λειτουργοὶ γὰρ κτλ. There is a twofold exposition of this saying. We may understand λειτουργοί in the narrower sense of *tax-gatherers*. In that case, the αὐτὸ τοῦτο is their office, Θεοῦ εἰσίν is predicate, and Θεοῦ is equivalent to ἀπὸ Θεοῦ: "Tax-gatherers are

divinely appointed, and it is for this very business that they are made." The τελεῖτε would then have to be taken as imperative. Such is the exposition of Koppe, and much may be said in its favour. It fits very well into the connection, and suggests a motive for the injunction to pay tribute. It was the more necessary, considering that the Jews had not merely in general a very low esteem for the τελώναις, on account of their peculation, but even entertained scruples about paying tribute to a heathen magistracy. (Mat. xxii. 17. Judas of Gamala, according to Josephus, Archæol. l. xviii. c. 1, taught: τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀντικρὺς δουλείαν ἐπιφέρειν). Besides, it is easy in this way, to explain the αὐτὸ τοῦτο. But λειτουργός, without farther addition, cannot well be equivalent to τελώνης. Besides, it certainly appears unnatural in this place to regard the Θεοῦ εἰσίν as predicate, and translate: "they are appointed by God." Hence the common exposition is to be preferred, according to which λειτουργοὶ Θεοῦ is predicate of magistrates in general, they being, as it were, instruments of God to maintain justice upon the earth, the αὐτὸ τοῦτο is the λειτουργεῖν τῷ Θεῷ. Even on this view of the words, it is better to regard τελεῖτε as imperative. The exhortation was necessary, because, at that period, the crime of embezzling the tribute and taxes, prevailed over the whole Roman empire. The more striking in this respect, was the contrast of the Christians, who, although enemies of the heathen, yet manifested such integrity in regard to the tribute, that Tertullian affirms, what the Romans lost by Christians in the way of temple-dues, was compensated by their conscientiousness in paying the taxes (Tertullian, Apol. c. 42, in fine). This took

place even under a *heathen magistracy*, under a *Claudius* and a *Nero!*

V. 7. The Christian subjects himself to every human ordinance which is not hostile to that of God. This is admirably expressed by Tatian with reference to the present text, contra Græcos, c. iv. p. 246, ed. Bened.: Εἰ μὴ τοῖς τινῶν νομίμοις συγχρῆσθαι βούλομαι, τίνος χάριν καθάπερ μιαρώτατος μεμίσημαι; προστάττει φόρους τελεῖν ὁ βασιλεύς; ἕτοιμος παρέχειν. δουλεύειν ὁ δεσπότης καὶ ὑπηρετεῖν; τὴν δουλείαν γινώσκων. τὸν μὲν γὰρ ἄνθρωπον ἀνθρωπίνως τιμητέον, φοβητέον δὲ μόνον τὸν Θέον.[a] Πᾶσι is not to be referred to all sorts of magistracies, as Melancthon, Grotius and others will have it, but to all sorts of men. Ὀφειλή, *debt*, figuratively, *duty*. Τῷ τὸν φόρον, per attract. in place of ᾧ τὸν φόρον ὀφείλετε, τούτῳ τὸν φόρον· according to Winer, τῷ τὸν φόρον αἰτοῦντι. Τέλος properly denotes the tax charged upon goods, φόρος and κῆνσος (Matt. xvii. 25.) that upon persons and property. The words are often, however, interchanged. Φόρος and τιμή are both due to those who are set over us, τιμή to those who are not.

V. 8. Even the concluding words of the previous verse, had no longer any very special reference to magistrates, and now St. Paul passes over to a subject which is altogether general. He means to shew that true and vital charity is the best instructress in all our duties. He connects this thought ingen-

[a] Why is it, that because I do not please to live according to the precepts of certain men, I am hated as a most impure person? Does the king command me to pay tribute? I am ready to supply it. Does my master require me to serve and obey him? I submit and serve him. For man is to be honoured as man, but God alone is to be feared.

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iously with the preceding context, by the admonition not to leave any duty altogether unfulfilled, except that of love, which in its whole extent we never can fulfil. On these words, Augustine (Ep. 62. ad Coelest,) admirably says: Semper debeo caritatem quæ sola etiam reddita semper detinet debitorem. Redditur enim cum impenditur, debetur autem etiam si reddita fuerit, quia nullum erat tempus quando impendenda jam non sit, *nec cum redditur amittitur, sed potius reddendo multiplicatur.* Habendo enim redditur non carendo. Et cum reddi non possit nisi habeatur, nec haberi possit nisi reddatur, imo jam cum redditur ab homine, crescit in homine, et tanto major acquiritur quanto pluribus redditur.

ὁ γὰρ ἀγαπῶν κτλ. All transgression proceeds from self-love, which consists in opposition to the love of God, for his own sake, and of our neighbour for God's. Love is the emptying of self, and the taking another in, consequently it is the total annihilation of selfishness, and, therefore, also the fulfilment of all the commandments. Gal. v. 14. Mat. xxii. 39, 40. 1 Tim. i. 5. Jas. ii. 8.

V. 9. ἀνακεφαλαιοῦν and συγκεφαλαιοῦν mean, "to add several numbers together," and hence, "to comprehend several things in one."

V. 10. As πληροῦν in the New Testament, signifies *to fulfil a command*, so does πλήρωμα also signify, *accomplishment, the perfect observance.* Of the same kind are the predicates which love receives, 1 Tim. i. 5, and Jas. ii. 8. R. Akibha in like manner styled the commandment, Lev. xix. 8. כלל הגדל, *the great summary.* Chrysostom: Thus then shall we

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love one another, and thus, him who has most loved us, that is God. Among men, love is full of jealousy, and demands a return of love to itself alone. God's language, however, is: Let me strive with thee which shall love men the most. The greater thy love for them, the more dost thou thereby love me."

V. 11. The Apostle adds a weighty reason for Christians showing zeal in love. Every day brings the present temporal economy nearer to its close, at which Christ shall appear, and, therefore, the Christian ought to become proportionally more serious in his walk.

καὶ τοῦτο, is well expounded by Theodoret: καὶ μάλιστα, as in the Latin, idque. There is an entirely corresponding passage in Heb. x. 25, where, in the same way an admonition is urged by the motive of the speedy appearing of Christ: καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

εἰδέναι, means here, *to reflect, ponder*, as at Acts xxiii. 5.

ὥρα is tantamount to καιρός.

Sleep, the state of total torpor, and darkness of the understanding, is often used by the Apostle, (1 Thess. v. 6. 1 Cor. xv. 34. Eph. v. 14), as image of the life without Christ. This protracted night, which brooded over the globe, became dawn at Christ's appearing on the earth, and will be clear day-light when he appears again. (In other passages, where merely the walk of Christ's church is contrasted with that of the world, it is directly said that the disciples of Christ have come from darkness into the light, Eph. v. 8, 11. 1 Pet. ii. 9. John iii. 20, 21.) We might compare the phrase taken from the Rabbins, "the

ruddy dawn of the Messias," which they apply to the period of his appearing, בקרו של משיח, Jalkut Schimeoni, Th. ii. f. 26. Schöttgen, Horæ ii. 667. From the day when the faithful first assembled around their Messias, until the date of this Epistle, a series of years had elapsed; the full day-break, as Paul deemed, was already close at hand. We find here corroborated, what is also evident from several other passages, (Phil. iv. 5. 1 Thess. v. 6. Heb. x. 25, 37. Rev. xxii. 12.), that the Apostles expected the speedy advent of the Lord. The reason of this lay, partly in the general law, that man is fond to imagine the object of his hope at hand, partly in the circumstance, that the Saviour had often delivered the admonition, to be every moment prepared for the crisis in question, (Matt. xxiv. 42; xxv. 13. Luke xxi. 34—36), and had also, according to the usus loquendi of the prophets, who speak of the judgments and blessings of God as hastening on, (Is. xlvi. 13; li. 5; lx. 22. Rev. i. 1; xxii. 6, 7, 12, 20), described the period as fast approaching, Matt. xxiv. 29.

V. 12. ἡμέρα does not here stand for ἡμέρα τοῦ Κυρίου, but is used figuratively. The meaning is: The shades of sin and of misery, which encompass us anterior to Christ's appearing, will soon cease. Already the day begins, as it were, to break, and to chase them away. We ought, therefore, to wear the kind of armour which is suitable to the light of day. At the time when Christ our Lord appears, all will be holiness and love; it becomes us then, even now, to take up such arms.

V. 13. In the day time one is ashamed to practice wantonness and open sin, (Erasmus: Nox pudore

vacat.) The majority of expositors, accordingly, Theodoret, Pelagius and others, give as Paul's meaning: "Let us not yield ourselves any more to sin, as formerly, under the protection of night, we deemed that we might do; but let us abstain from open sins, as if we lived only in the clear day light." This meaning, however, is very feeble. We do better to take ἡμέρα figuratively, as designating the moral kingdom of light. Evidences of the licentious manners of the heathen here adverted to by Paul, are to be found in Meiners, Ueber den verfall der Sitten der Römer. Contrast the noble pictures of Christian temperance in earthly enjoyment, hallowed wherever it takes place, by elevating the soul to things heavenly, through spiritual converse and hymns. See Tertullian, Apolog. c. 39; Compare Minutius Felix, Octav. c. 12. § 5, 6. As the natural man only sees what, among his pleasures, Christians *want*, but does not know the new enjoyments they secretly taste, when the heathen, Cœcilius here paints their abstinence, to his eyes so mournful, and pities them for their joyless life, he adds: Ita nec resurgitis miseri, nec interim vivitis.

V. 14. Notwithstanding that ἐνδύεσθαί τινα directly signifies, even in Greek, *to imitate any one*, it is more probable that Paul here uses it after the Hebrew, where לבש, in a figurative sense, means *to be wholly filled with any thing*. Paul, accordingly, exhorts to a close communion of soul with Christ. The same expression is to be found, Gal. iii. 27. Σάρξ is here like σῶμα. So does Josephus, Archæol. l. xviii. c. 13, § 8, say: τρέπεσθαι ἐπὶ τὴν συνήθη τοῦ σώματος τρόφον.

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CHAPTER XIV.

ARGUMENT.

Admonitions addressed to the Gentile converts not to behave haughtily, but with affectionate forbearance towards those of Jewish extraction, who entertained scruples about many things which to them were innocent. Every one ought to seek to be firmly established in his convictions.

V. 1. In the explanation of this chapter, there arises first, the question, What description of persons were the weak believers of whom the Apostle speaks through the whole of it? The common opinion, which also first suggests itself to the mind, is, that they were Jewish converts, who had brought along with them from Judaism into Christianity an anxious tenderness of conscience. Moreover, according to Clemens Alexandrinus and Augustine, this timid scrupulosity applied merely to the use of the flesh that was left over from the Heathen sacrifices. On the other hand, Chrysostom, Origen, Theodoret and Jerome, suppose it comprehended all the kinds of food forbidden in the law. The most correct way is not to separate betwixt these two, inasmuch as a conscientious Jewish Christian, who was scrupulous in the one point, was likely to be so likewise in the other. From ver. 5, we see that this party also held certain days as sacred, which were so esteemed by the Jew. A similar controversy, and with similar arms,

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is maintained by the Apostle, 1 Cor. viii. It is, however, another supposition as to the weak believers here described, that they were Jewish converts of an ascetical turn of mind, who, in a special endeavour after purity, had, even under Judaism, given up eating all kinds of flesh whatsoever. This explanation is found so early as the days of Pelagius, among some whom Erasmus confutes; and, among moderns, it has been defended by Koppe and Eichhorn, (Einleit. ins. N. T. Bd. iii. s. 222.) There can be no doubt, certainly, that, at the time of Christ, there were many seriously disposed persons among the Greeks and Romans, as well as Jews, who laboured to attain a special degree of purity, and abstained from the use of flesh in general. Among the Heathen, such ascetical views were propagated by the new Pythagoræan school, which flourished in those days; while, among the Jews, not only had the Essenes bound themselves to abstain from flesh, but this had been done by other Jews following the same rigid maxims. Josephus, for instance, (in Vita sua, c. 3), mentions certain pious priests who fed solely on figs and dates. In like manner Banus, the pious ascetic, once the master of Josephus, ate no food but what was supplied by the vegetable kingdom, in Vita Jos. c. 2. In fact, even among Christians, as early as the first age, we find notice taken of pious ascetics of the kind. Origen, c. Cels. l. v. c. 49, speaks of some living in his time. In the Canones Apost., Canon L., a distinction is drawn betwixt the clergy who, from ascetical considerations, shunned the use of flesh and wine, and those who esteemed

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the use of them as actually sinful, and the latter are condemned. There is likewise mention made of a rigid Christian ascetic, in Marcus Aurelius' time, among the martyrs. (Euseb. Hist. Eccles. l. v. c. 3). He was, however, prevailed upon by other Christians to taste with thankfulness the gifts vouchsafed by God. Clemens Alexr. Pædag. l. ii. p. 148, ed. Sylb., relates, that the Apostle Matthew belonged to the class of ascetics.

Notwithstanding all this, however, it is not likely that St. Paul's polemics are here directed against such a party. The party of whom he speaks are characterised as weak in the faith, so that the others looked proudly down upon them. But this was not the case with these ascetics. Not only were they, so far from being despised, regarded by Greeks and Jews with wonder and astonishment, as men of a superior order, but, among Christians, they were likewise looked upon as persons who gave themselves more than usual concern to practice a faithful imitation of Christ. On the other hand, it never occurred to those ascetics to condemn others for not choosing so rigid a mode of life as theirs; they rather believed that but few were called to it. In fine, were he here speaking of ascetics, never, certainly, would Paul address the opposite party with admonitions to forbearance and gentleness. He would, on the contrary, attack the ascetics themselves, and severely blame them for condemning others, or upbraid them generally with assigning a particular worth to their mode of life: Just as, in the Epistle to the Colossians ii. 21—23, he speaks with stern decision against haughty self-right-

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eous ascetical practices. If Paul had had imaginary ascetics before his eyes, he would certainly have attacked the source of their dispositions, and not enlarged upon their outward circumstances.

ἀσθενῆς τῇ πίστει. The like expression is found, 1 Cor. viii. 11, 12. Compare 1 Cor. ix. 22, on the same subject. The Gentile could have no scruples at St. Paul's doctrine, to-wit, that we are to enjoy all that God has made with gratitude to the giver. In the case of the Jew, however, a longer experience in the Christian faith was required, in order gradually to become established in the conviction, that he had now nothing more to do with the law. If, then, a choice is to be made betwixt two evils, it is better, through misjudging faithfulness, to admit a scruple, than, with daring levity, to overleap every restraint. Hence it is that St. Paul treats these weak brethren with so much affection and tenderness.

προσλαμβάνεσθαι means here *to admit into intercourse*, which is, however, ex adjuncto, equivalent to, *to treat kindly, take a concern in any one.* Compare chap. xv. 7. We have the same verb used in the same way by the LXX. Ps. lxv. 4; lxxiii. 24. 1 Sam. xii. 2. In the later Greek, also, *προσλαμβάνειν* appears to have signified directly, *to treat with indulgence or kindess.* In Lucian, De non credendo calumn. c. 17, p. 147, ed. Reiz. T. iii. We find the passage: *ὑπολαμβάνοντες οἱ κόλακες τὴν μειρακιώδη τοῦ Ἀλεξάνδρου ἐπιθυμίαν.* Here *ὑπολαμβάνοντες* clearly means *to be indulgent, to flatter.* Now the Scholiast expounds it by *προσλαμβάνειν.* Krebs will have it taken as tantamount to *ἀναλαμβάνω*, and

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this, in the sense *to improve, alter the tone*, in which case we would have to compare Gal. vi. 1. That sense of ἀναλαμβάνω is, however, linked to the preposition ἀνά, which imparts to several verbs the signification of improvement. (See Wyttenbach Comm. in Plut. T. vi. P. I. p. 76). Certainly not in the spirit of the love either of Jesus or Paul, does Calov on this passage, combat the Lutherans, who adduced it as a proof that none of their party ought to accuse a Calvinist of heresy. Calov entertains the opposite opinion, viz. that he ought not even to salute him, according to 2 John v. 10.

μὴ εἰς διακρίσεις διαλογισμῶν may be explained in a threefold way. Διακρίνω means *to judge*, according to which the expression might mean "not to judging of the thoughts;" So that the apostle would prohibit judging. So Chrysostom, Augustine, Grotius and others. In the Hellenistic, however, the middle διακρίνεσθαι περί τινος signifies *to dispute about any thing*, which would make the sense: "So as to contend about (immaterial) opinions." Or διακρίνεσθαι may signify *to be doubtful*, and then διάκρισις would mean *the scruple*. Under scruple, however, might be implied, that of the weak in faith, who is disquieted in his conscience, or that of the strong in faith, as to whether he ought to acknowledge the other for a brother. In this latter way is it taken by the Syrian, Chr. Schmid and Koppe; in the former by Luther, Cocceius, Bengel and many others. Indisputably it agrees best with the connection to translate: "In order that the other may not be doubtful in his own convictions, without, however, possessing sufficient power of faith

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to follow yours." In this case, ver. 23, is illustrative. Διαλογισμοί must be taken in its general sense of *thoughts*. We have farther to remark, that Paul expresses himself concisely. The εἰς denotes the consequence, "that there may not thence arise." Compare *e. g.* c. vi. 19.

V. 2. This verse is particularly urged in support of their opinion, by those who think that ascetics are here meant. It is likewise easy, however, to apply the words to the social feasts of Christians, at which the Jewish converts preferred abstaining altogether from meats of flesh, being afraid of eating what was unclean.

V. 3. κρίνειν is again equivalent to κατακρίνειν. By the fact that the person of weak faith has received forgiveness of his sins, and therewith peace with God, God has acknowledged him as his own, and vouchsafed him mercy. How then should man wish to shew greater severity than God?

V. 4. Στήκω and πίπτω "to keep one's ground, Il. 11. 348, and to fall," used figuratively with a reference to faith. This also implies, "to be acquitted, declared righteous before the court, and to be condemned." We may compare the images frequently occurring in the Psalms, of standing, and falling, and being upheld by God. Ps. xl. 3; lvi. 14; cxvi. 8; xxxi. 9. The dative is the dative of judging. Winer 3te Aufl. s. 175.

δυνατὸς γὰρ κτλ. God can impart to him ability, and as supreme Judge, declare, that he may enter the kingdom of Christ, even though he should possess that weak faith, and men pronounce him on account of it, rejected. Chrysostom: Οὐ γὰρ ἐπεὶ ἄξια τοῦ μὴ

κρίνεσθαι πωσῆ, διὰ τοῦτο κελεύω μὴ κρῖναι, ἀλλ' ἐπεὶ ἀλλότριός ἐστιν οἰκέτης, τοῦτ' ἔστιν οὐ σὸς ἀλλὰ τοῦ Θεοῦ εἶτα παραμυθούμενος αὐτὸν πάλιν, οὐκ εἶπεν, ὅτι πίπτει, ἀλλὰ τί; στήκει ἢ πίπτει. ἂν δὲ τοῦτο ἂν δὲ ἐκεῖνο ᾖ, τῷ δεσπότῃ διαφέρει ταῦτα.....ταῦτα δὲ, εἰ μὴ τὸν σκοπὸν πάλιν τοῦ Παύλου κατίδωμεν, βουλομένου μὴ πρὸ καιροῦ τοῦ προσήκοντος ἐπιτιμᾶσθαι αὐτοὺς, σφόδρα ἀνάξια τῶν Χριστιανῶν τῆς κηδεμονίας ἐστίν. ἀλλ' ὅπερ ἀεὶ λέγω, τὴν γνώμην ἐξετάζειν δεῖ μεθ' ἧς λέγει.[a]

V. 5. Here it is clearly seen that Paul is speaking of scrupulous Judaists unable to renounce the Sabbath, the new moon and other Jewish holidays, (Col. ii. 16. Gal. iv. 10). In a way altogether forced Koppe explains: "Some believed that it was their duty to abstain only on certain days from eating flesh." Now, to refer this declaration to ascetics, we would require to suppose that the days were determined horoscopically. As is commonly the case, παρά in a comparison denotes the preference. Κρίνειν might here both times be taken in the sense *to select*, 2 Mac. xiii. 15. Joseph. Archæol. l. XI. c. 3, § 10. Πληροφορεῖν in profane authors also signifies *to fill up, thoroughly convince.*

[a] I do not command you to abstain from judging, on the ground, that he does things which ought not to be judged, but because he is another's servant, *i. e.* not thine but God's. Then encouraging him again, he does not say *he falleth*, but what? *he standeth* or *falleth*. But as to whether the one or the other happen, that concerns the Lord. Now these things, unless we again overlook the scope of Paul, who wishes them not to be reproved before the proper time, are altogether unworthy the regard of Christians. But as I always say, it is necessary to examine the view with which he speaks.

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V. 6. Φρονεῖν, which properly means *to take a thing into consideration*, has here the signification of παρατηρεῖν, which is what stands in the parallel passage, Gal. iv. 10.

εὐχαριστεῖν may, in the narrower sense, relate to the grace at meat, which was common among the Jews, and hence also among the early Christians, (1 Tim. iv. 3, 4. Justin Mar. Apol. Tertullian, Apologeticus), or generally in the wider, to the thankful disposition of the person eating. The meaning of the passage is, that the external act is neither good nor bad, all depends upon the *disposition*.

V. 7. The Christian lives no longer according to his own good pleasure; He has become a servant of Christ, (Rom. vi. 18). Hence whatsoever he undertakes he weighs in his Master's sight, and if in doing so he experience no reproach of conscience, he is in circumstances to act without temptation.

Ζῆν τινί means likewise among the Greeks, *to live with a constant reference or regard to any one.* See c. vi. 10. Even his death, the most important event that can befal him, is viewed by the Christian not merely in its bearing upon himself, but likewise upon his Master. Of this Paul gives us a fine example, Phil. i. 23, 25.

V. 8. A great, and to the natural man a strange thought! In his whole being, the subject of redemption makes the Saviour the centre of all his movements, the mark to which his will points.

εἶναι τινός "*to depend upon* or *appertain to any one*, inasmuch as our whole being has a bearing upon him." Compare 2 Tim. ii. 19.

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V. 9. According to the evidence, both external and internal, ἀνέστη is to be considered a gloss upon the unusual term ἔζησε, as may be inferred from the third reading ἀνέζησε, which also illustrates ἔζησε. The καί before ἀπέθανε is, on similar grounds, to be held spurious, and as originating solely in consequence of the gloss ἀνέστη. Ζῆν might certainly signify *to rise again*, as in Hebrew, simples often stand where we should put compounds. It would better accord with Paul's doctrinal system, however, were we here to understand ζῆν, in the emphatic sense, of the Saviour's state of exaltation. "Christ, in his humiliation, died on that account, and has once for all attained to the life of glory and exaltation." Compare Rom. vi. 10. Since the completion of the work of redemption, Christ is the lord of all who are admitted into the divine kingdom, and this not only during their pilgrimage upon earth, but even beyond the grave, (τῶν νεκρῶν).

V. 10. The first σύ refers to the weak in faith, the second, to the Gentile converts. If Christ be indeed our master, it is not for us to exclude from the kingdom of God, brethren who only deviate in non-essentials, before he has sat in judgment.

V. 11, 12. To corroborate the general truth, that God will judge every man, Paul founds it upon a quotation from the Old Testament, Is. xlv. 23.

V. 13. He urges still farther his demands upon the strong in faith. Hitherto he had only wished to persuade the two parties not mutually to condemn each other. Now, however, he asks of the strong in faith, that for their weaker brethren's sake, they should not

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do a thing which might be in itself indifferent, even though they felt free in their own minds to do it. For instance, when they observed that their eating the flesh of sacrifices, or anything soever which seemed to have been prohibited, gave their brethren pain or offence, they were rather to deny themselves such an *adiaphoron*. The disposition which Paul evinces in these exhortations, proves what a mighty influence the Christian faith had had in making him indulgent and humble, for if we reflect upon his natural character, we can well suppose, that he would have been more disposed to kindle into anger at the weak and scrupulous, and to treat them with severity. But the spirit of Christ had taught him to be weak with the weak, so that, 1 Cor. viii. 13, he says, "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." And in the Christian church, which is never but composed of those who bear, and of those who are borne, this is the only way in which the bond of perfectness and of peace can subsist, to wit, when the child aspires to manhood, and the man becomes a child. Such mutual subordination and forbearance is a salutary medicine for pride.

Κρίνατε. An antanaclasis. Κρίνειν means here, *to propose to one's self* or *resolve*. So Acts xvi. 15; xx. 16. 1 Cor. vii. 37, and frequently.

V. 14. Πέπεισμαι ἐν κυρίῳ. The Christian is susceptible of a higher degree of conviction than the natural man. In the light of a superior illumination, truths may become certain to him, as soon as he perceives them in the consciousness of his fellowship with Christ.

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κοινός the impure, Acts x. 14, 28; xi. 18, in antithesis to *ἅγιος, what is set apart.*

V. 15. Λυπεῖν τινά *to distress any one.* Ἀπόλλυε. There is a double exposition of this word. 1. Ἀπολλύειν, like the Latin perdere, for cruciari. In Aristophanes for instance, we find ἀπολοῦμαι so used, Nub. v. 790. ἀπολῶ, Plutus, v. 65, 68, also ἀπολεῖς με. So Elsner. 2. Ἀπολλύειν may be taken ἀφορμητικῶς, and this also in a twofold manner. Paul may mean to say: When thou repellest thy brother by thy harsh blame, he becomes perplexed about Christianity altogether, and cleaving, as he does, so strongly to the observance of the law, relapses again into Judaism. So do Theophylact, Œcumenius, Grotius, Taylor and others understand the passage. Paul may likewise, however, mean to say: Seduce him not into eating contrary to his conscience, thereby incurring the sentence of God, inasmuch as whatsoever is done contrary to conscience is sin. So Origen, Theodoret, Bengel, Limborch and many others. This latter view is confirmed, 1 Cor. viii. 11, and Rom. xiv. 20. The ὑπὲρ οὗ, κτλ. is added by Paul, for the purpose of shewing how little this would be imitating Christ; He having died for that very soul, for whose sake it is refused to remove a little scandal out of the way.

V. 16. Ἀγαθόν is by Chrysostom, Theophylact, Ambrose, Erasmus and others, explained generally of the Christian religion, which is slandered, when men fall into disputes about such trifles. Origen, Pelagius, Theodoret, Bengel and Clarius take it more correctly in the narrower sense, and expound it of that spiritual freedom enjoyed by the strong in faith, which was a great blessing, but of which they might

be deprived, or which might at least be slandered, unless they manifested love and prudence in the use of it. This meaning admirably suits the connection, and at 1 Cor. x. 29, 30, Paul expresses himself to the same effect.

V. 17. Βασιλεία τοῦ Θεοῦ stands here subjectively, and denotes the life of man therein. To the same effect is 1 Cor. iv. 20. In opposition to the Judaizers, Paul maintains that prescribed external observances do not procure an entrance into the kingdom of heaven, nor make out our belonging to, or connection with it. In opposition again to the haughty Gentile converts, he maintains that in joining in the observance of certain outward customs indifferent in themselves, they did not thereby break their connection with Christ and believers. His doctrine, accordingly is, that outward forms and observances avail neither to estrange man from Christianity, nor yet to approximate to it. Where the Spirit reigns, there does freedom dwell. But where does the Spirit reign, and where alone can a claim to such freedom be advanced? It reigns wherever the following qualities are to be found, the δικαιοσύνη, the εἰρήνη and the χαρά, by which it is manifested whether a man inwardly and truly belongs to the kingdom of Christ. Supposing a man not to belong to it in this way, the divine freedom spoken of does not exist for him. The ἐν πνεύματι may be referred to the χαρά, or to all the three qualities. In the first case, it serves specially to distinguish the mild inward cheerfulness of the Christian from the impure jollity of the natural man. Δικαιοσύνη, *holiness*. Where these qualities exist within the breast, no more regard is paid to outward forms.

V. 18. As man, in virtue of his natural affinity to God, perceives that the moral condition produced by Christianity is the aim towards which the development of the species tends, he cannot avoid acknowledging these fruits of Christian faith.

V. 19. Εἰρήνη is here to be understood of the amicable and harmonious behaviour, which had been previously spoken of. The word οἰκοδομή is to be explained, from that image so common to the Apostles, according to which they compare a spiritual walk to a building which gradually improves in firmness. It is accordingly equivalent to τὸ συμφέρον, as the Greek expositors explain it. One Christian ought to seek to promote the spiritual growth of another.

V. 20. Καταλύειν used in reference to the οἰκοδομή, means *to pull down, destroy.* Ἔργον Θεοῦ denotes the working of God in the hearts of men. Just as in other passages, 1 Cor. ix. 1, Paul styles the believing Corinthians ἔργον μου ἐν Κυρίῳ. The spiritually-minded Christian is hence also called, in virtue of the power of God which has operated upon him, οἰκοδομὴ Θεοῦ, 1 Cor. iii. 9. This work of God is hindered by the strong in faith, when he unsettles the conscience. Chrysostom: τὸ ἔργον τοῦ Θεοῦ. τὴν σωτηρίαν τοῦ ἀδελφοῦ οὕτω καλῶν, καὶ ἐπιτείνων τὸν φόβον, καὶ δεικνὺς ὅτι τοὐναντίον τοῦ ἔργου τοῦ Θεοῦ, οὗ σπουδάζει, ποιεῖ. οὐ γὰρ μόνον οὐκ οἰκοδομεῖς, φησιν, ὃ νομίζεις, ἀλλὰ καὶ καταλύεις, καὶ οἰκοδομὴν οὐκ ἀνθρωπίνην, ἀλλὰ Θεοῦ, καὶ οὐδὲ μεγάλου τινὸς ἕνεκεν, ἀλλὰ πράγματος εὐτελοῦς.[a] Upon the διά before προσκόμματος, see c. ii. 27.

[a] Calling by this name the salvation of a brother, and augmenting fear, by showing that he does the contrary of the work of God, at which he aims. For not only do you not build

V. 21. Compare 1 Cor. viii. Codd. A. C. 67, the Syriac, Arabic, and Coptic Versions, Origen and Augustine omit *σκανδαλίζεται ἢ ἀσθενεῖ.* And, in point of fact, it stands here so idly as to appear nothing but a double gloss upon *προσκόπτει.*

V. 22. *Σὺ πίστιν κτλ.* Chrysostom: *Θέλεις μοι δεῖξαι ὅτι τέλειος εἶ; μὴ ἐμοὶ δείκνυε, ἀλλ' ἀρκείτω τὸ συνειδός.*[a] Pelagius: Sic manduca ut nemo tuo infirmetur exemplo. *Μακάριος κτλ.* Chrysostom: *πάλιν τὸν ἀσθενοῦντα πλήττει, καὶ δείκνυσι τούτῳ ἀρκοῦντα στέφανον, τὸν τοῦ συνειδότος.*[b]

V. 23. This passage must be expounded in connection with the preceding context. Only in proportion to the measure of our knowledge respecting any thing to be left undone, are we chargeable with guilt. He who is not convinced that this or that action or omission is sin, may safely do, or leave it undone. It must not, however, be overlooked, that it may be guilt on a man's part, when he is deficient in knowledge.

V. 24. The three last verses of chapter xvi. belong to this place. They occupy it in the Codex Alexr., and 106 Codd. Minusc., in the majority of the Greek Fathers, the Syriac and Arabic. They stand at the end of the letter in the Cod. Vat., 3 Uncial Codd.,

up the work of God, which is what you intend to do, but you destroy, and that a building not of man but of God, and not for the sake of something great, but of a contemptible matter.

[a] Do you wish to show me that you are perfect? Do not show it to me, but let the consciousness of it suffice you.

[b] Again he strikes at the weak disciple, and shows that this crown is enough for him, viz. that of conscience.

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some Codd. Minusc., and in the Latin Fathers. Doubtless, they intimate the close of the Epistle; and, doubtless, the beginning of chapter xv. seems to connect itself immediately with the end of chapter xiv. Supposing, however, the verses to have originally stood at the end of the Epistle, it is impossible to conceive how they should have been transferred to the end of the 14th chapter. There is hence more likelihood in the supposition, that St. Paul intended here to terminate the letter, but that he afterwards felt himself urged to resume a subject which lay so near his heart, and so appended the 15th chapter.

The dat. τῷ δὲ δυναμένῳ has no verb. There is here an ἀνακόλουθον, inasmuch as St. Paul had in view a doxology to the Father, but gives it, c. xvi. ver. 27, to the Son. We have, accordingly, to supply, δόξα εἰς τοὺς αἰῶνας.

Κατὰ τὸ εὐαγγέλιον μου κτλ. Κατά here denotes the occasion, so that it is equivalent to *through*, just like the κατὰ Θεόν, (See on viii. 27), "by divine dispensation" of the Classics, among whom it properly signifies "in consequence of," and intimates the way and manner, at the same time likewise expressing the effect. Others, "as my message confirms," or "faith *upon* the gospel." Ἰησοῦ is best taken as gen. objecti, "through the gospel of the Mediator, and my message concerning it, ye may be strengthened."

κατὰ ἀποκάλυψιν may be co-ordinated with the preceding κατά. But it is more suitably subordinated by the ancient expositors. The Apostle frequently reverts with pleasure to the thought that,

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even prior to the commencement of this earthly economy, God had projected the plan of the redemption, with a reference to which all was accordingly arranged. He represents this plan, however, as one that had been kept secret—only the prophets, perchance, knowing any thing of it—no human being, having, of himself, anticipated such a method of obtaining for man redemption and glory. Col. i. 26; ii. 2. Eph. vi. 19. 1 Pet. i. 20.

V. 25, 26. The Apostle had certainly proposed to contrast the time of Christ's appearing, which first made manifest the plan of salvation, absolutely with the earlier period. Remembering, however, the Old Testament prophecy, by which that plan had been foreknown and declared, he appends with the τέ, in some Codd. improperly omitted, the testimony of the γραφαὶ προφητικαί. The κατ' ἐπιταγὴν is better referred to φανερωθέντος. The predicate αἰώνιος has certainly not been used here unintentionally. It intimates that, in all his arrangements for mankind, God remains eternally the same, eternally like himself. Εἰς πάντα τὰ ἔθνη γνωρισθέντος. The presentiment and prediction of the mighty scheme of salvation was entrusted to but one people, the realizing of it belongs to the whole race.

V. 27. The thought that God had, from all eternity, arranged the scheme, and the whole course of its fulfilment, was very naturally calculated to lead the Apostle to the reflection, how little short-sighted man is able to penetrate into its fitness; and in this way he comes to give to God, as he here does, the predicate of the only-wise.

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CHAPTER XV.

ARGUMENT.

Reiterated exhortation to concord betwixt the believers of weak, and those of strong faith. Paul speaks of his Apostolical office, of his labours, and the journey in which he proposes to visit the Romans.

V. 1. What the Apostle had said of the relation betwixt the strong and the weak in faith, appeared to him still insufficient. Accordingly, although he had terminated the Epistle, he appends an addition.

δυνατός means, even among profane authors, *one able or mighty*, and is, in every respect, equivalent to δεινός. We find it conjoined with ἐν ἔργω καὶ λόγῳ, Luke xxiv. 19. Acts vii. ver. 22. It here amounts to ὁ σφοδρὸς τὴν πίστιν. It is again used with respect to faith, 2 Cor. xiii. 19. As the Homeric fight is composed of the vanquished and the victorious, so is Christ's church, of them who bear and them who are borne. Paul's own example, in the case before us, may be learned from 1 Cor. ix. 22.

ἀρέσκειν τινί is "probari alicui, to force approbation from any one." Hence, ἀρέσκειν ἑαυτῷ means *to live so as to please one's self, to follow one's own wishes.* In Æschylus, Prom. Vinct. ver. 186, we read: παῤ ἑαυτῷ δίκαιον ἔχων Ζεύς, on which the Scholiast observes: πάντα δικαίως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων καὶ δίκαιον νομίζων εἶναι ὅπερ ἂν βούληται πράττειν. Com-

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pare 1 Cor. x. 33. 1 Thess. ii. 4. Gal. i. 10. True love produces such self-denial, because it is only in some other being that she lives.

V. 2. But this living to please another ought constantly to aim at the ἀγαθόν, which ἀγαθόν, however, consists in the οἰκοδομή, when, by so bearing a brother's burden, his spiritual condition is promoted. See Paul's example, 1 Cor. ix. 19; x. 33. For there is a false ἀρέσκεια towards men, on whose account this word is sometimes, in profane authors, equivalent to κολακεία. (Theoph., Charact. VI.)

V. 3. The Saviour, who came, not to be ministered unto, but to minister, is, in respect of this relation also, a model to believers. The Old Testament passage is from Ps. lxix. 9, on which compare the observations made at c. xi. 9. Christ undertook all he did in God's cause; and hence he lived not to please himself.

V. 4. Paul means to show, that if the Old Testament does not yield instruction bearing directly upon the conversation of the Christian, much of it may nevertheless be used for that end. In this way, the passage which applies immediately to David, and in its higher sense to Christ, may serve for direction to the Christian how to walk so as to please God. The πρό is partic. temp.

If we connect διὰ τῆς ὑπομονῆς with τῆς παρακλήσεως, then the ὑπομονὴ καὶ παράκλησις τῶν γραφῶν are the patience and quietness of mind which are imparted by the reading of the Scriptures, without its being needful to suppose, with Theodoret and many others, that the ὑπομονή involves a direct allusion to the *examples* of

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stedfastness recorded in the word. Other expositors, as for instance Erasmus and Ammon, wish to connect the διὰ τῆς ὑπομονῆς with ἐλπίδα ἔχωμεν, and doubtless this construction has somewhat to recommend it. The ἐλπίς is here the confident outlook to the glorious end of all trouble.

V. 5. God here receives a name from his operations, as at ver. 13, 33. 1 Thess. v. 23. The Apostle, in this manner, leads us back again to his subject, from which the observation in ver. 4 had brought him away. Κατὰ Χριστόν. Œcumenius: Ἐπειδὴ ἔνι καὶ ἐπὶ κακῷ ἀγάπη ἐπάγει κατὰ Χριστόν.[a] The κατά then denotes the object of concord. But Theodoret expounds more correctly: Διδάσκει ὡς οὐκ ἀορίστως αὐτοῖς τὴν ὁμόνοιαν γενέσθαι προσεύχεται, ἀλλὰ τὴν εὐσεβῆ συμφωνίαν αἰτεῖ.[b] The spirit of Christ ought to be the animating principle of unity.

V. 6. The noble consequence of that concord is, that the whole church, like a fraternal choir, gives praise to God.

V. 7. On προσλαμβάνεσθε, see our observations, c. xiv. 1. Ὑμᾶς, in place of the more usual ἡμᾶς, is the reading in A C D E F G. Δόξα Θεοῦ is eternal blessedness, Heb. ii. 10. Rom. v. 2. 1 Pet. v. 4. The argument is the same as at c. xiv. 3. Has Christ, without distinction, been so gracious to us, then shall we, receiving all things as we do through grace alone, make no scruple to shew ourselves humble and condescending to our brethren.

[a] Since during and after evil, love leads to Christ.

[b] He shews that he does not ask them to have a vague agreement, but demands a pious concord.

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V. 8. Paul specifies in how gracious a manner Christ actually had introduced Jews and Gentiles into the kingdom of God, the former, inasmuch as the promises once vouchsafed to them were fulfilled, and the latter, inasmuch as, although they themselves did not receive the promises, they yet obtained a share in their fulfilment. Thus, both races have reason to regard their reception into the kingdom of Christ as pure grace. Calvin: Ostendit qualiter nos omnes amplexus sit Christus, ubi nihil discriminis reliquit inter Judæos et Gentes. Utrosque ex misera dissipatione collegit, collectos in regnum patris adduxit, ut fierent unus grex in uno ovili sub uno pastore. In place of δέ, the best codices read γάρ, and, doubtless, γάρ would afford a more convenient connection. We must suspect, however, that on that very account, it has been used in the room of δέ, which here forms a logical antithesis.

V. 9. The infinitive δοξάσαι depends upon λέγω δέ. Ambrose: Quia his nulla promissio erat, quasi indigni per solam misericordiam assumpti sunt. The structure of this clause is not sufficiently parallel to the foregoing. Paul describes the pardoning of the Gentiles in words of the Old Testament, which declare the share they were one day to have in Israel's salvation. The first passage is from Ps. xviii. 49.

V. 10. The indefinite λέγει is the Rabbinical formula of quotation. The Rabbins supply רוח הקדש or הכתוב. The passage is from Deut. xxxii. 43.

V. 11. The passage is from Ps. cxvii. 1.

V. 12. The passage is from Is. xi. 10.

V. 13. The conclusion of what Paul has to say to

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the church respecting their own circumstances. The denomination of God, as the God of hope, connects itself with the ἐλπιοῦσιν which has just gone before. Where faith is to be found, and, along with faith, spiritual joy and spiritual peace, there, too, must the hope of a future salvation be lively; nor can this fail, inasmuch as the spirit of God is the quickening element of believers. Theophylact: Καὶ προξενεῖ γὰρ ἡμῖν τὴν δύναμιν τοῦ πνεύματος ἡ ἐλπίς, καὶ πάλιν ὑπὸ τοῦ ἁγίου πνεύματος ἐν ἡμῖν κραταιοτέρα γίνεται.[a]

V. 14. As Paul was neither the founder, nor appointed pastor of the church at Rome, in the tenderness of his feelings he wishes to remove even the shadow of suspicion that, in addressing them, though being strangers to him, he had acted presumptuously. The αὐτὸς ἐγώ stands opposed to an objection which might have been made by the Romans, viz. that he did not believe they possessed the qualities he required, which yet existed among them. Ἀγαθωσύνη may denote, more specifically, an affectionate brotherly disposition, (Theophylact: τὸ φιλάδελφον.) as Eph. v. 9, or, in the larger sense, the admirable disposition and frame of mind of the gospel, 2 Thess. i. 11. Chrysostom correctly explains γνῶσις to mean the proper prudence for behaving towards brethren.

V. 15. The τολμηρότερον is referred by Calvin, Bengel and others, to the act of writing, which, as there was no close intimacy betwixt the Romans and the Apostle, was bold. The majority of expositors, how-

[a] For hope procures for us the power of the Spirit, and is itself again strengthened within us by the Holy Ghost.

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ever, refer it to the language, Paul having not only in ch. xiv., but ix. xi., expressed himself very strongly. Erasmus translates it, paulo familiarius. In this case, we might compare Plato's Gorg. ed. Heind. 134: *εἴ τι καὶ ἀγροικότερον εἰρῆσθαι.* But as, in the sequel, he refers solely to his vocation to preach among the Gentiles, the former exposition is better adapted to the connection. Whatever meaning we give to *τολμηρότερον, ἀπὸ μέρους* must be a limitation of it. Œcumenius: *ἀπὸ μέρους ἀντὶ τοῦ τρόπον τινὰ, καὶ εἴ τις μὴ τὴν διάνοιαν ὅλην βλέπει, ἀλλ' αὐτὰς τὰς λέξεις ἐκ μέρους πολυπραγμονεῖ γυμνώσας τὰς διανοίας.*[a] In the *ὡς ἐπαναμιμνήσκων,* to be resolved into *εἰς τὸ ἐπαναμιμνήσκειν,* lies the true purport of Paul's letter. He did not take upon himself to set up to instruct the ignorant, he but wished to recal what is apt to escape from the memory. In forming the resolution to attempt such a new awakening of the Romans, he was moved by his vocation as Apostle of the Gentiles. Œcumenius: *Δείκνυσι ὅτι οὐδὲ ἀναμνῆσαι ἂν ἐτόλμησεν, εἰ μὴ τὰ ἔθνη ἐπεπίστευτο.*[b]

V. 16. Description of the exalted duties which the apostolical office brings along with it. Paul makes use of an image common among the early Christians, and which represented the whole church of believers as an oblation made to God. In the same way, c. xii. 1, he had exhorted the Christians to present themselves as a sacrifice to God, and at Phil. ii. 17, calls the

[a] *In part,* in place of *in some sort.* And although one may not perceive the full meaning, still he may partly expiscate the sense of the words, by investigating the train of thought.

[b] He shews that he would not have presumed to stir up their memories, had he not been set over the Gentiles.

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faith of the church, the priestly sacrifice. Led by this image, the Apostle also employs the answerable expression λειτουργός, whose cognate forms in the LXX. are all employed to denote sacerdotal functions. In the same manner, too, does ἱερεργεῖν in Josephus, Philo and profane authors, signify directly "to sacrifice, do the work of a priest." Here it means, "to discharge in a sacerdotal way." Similar is the expression τὸν νόμον ἱερουργεῖν, 4 Mac. vii. 8. While the Jewish priests clean the altar, kindle the fire, slay the victim, and then present it to God, the sole priestly office of the Apostle consists in proclaiming the Gospel, and the Gentiles are the oblation which follows. Ἁγιάζω, like הקדיש, is equivalent to προσφέρειν. The ἐν πνεύματι ἁγίῳ contrasts this offering as spiritual, with that which is external.

V. 17. The thought that, as Apostle of the Gentiles, and priest of Christ, he had addressed the Roman church, now leads him to speak of what God had enabled him to accomplish in this holy office. Καύχησις, as at Rom. iii. 37, materia gloriandi. The ἐν Χριστῷ Ἰησοῦ denotes that the Apostle only boasts under the consciousness of the aids of Christ's grace. Τὰ πρὸς τὸν Θεόν, supply here κατά. The glory consists in divine, and not terrestrial things.

V. 18. Calvin: Tantam mihi gloriæ materiam ipsa veritas suppeditat, ut non sit mihi opus accersere falsa et aliena encomia, veris sum contentus. Εἰς ὑπακοὴν ἐθνῶν. Compare the obs. on c. i. 5. See further 1 Pet. i. 2, 22.

V. 19. Σημεῖα καὶ τέρατα, if combined, are as little different as אותות ומופתים. Philo too uses them as

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equivalent. Old interpreters, however, make a distinction. Σημεῖον, they say, is a phenomenon of an unusual kind, but still conformable to nature, as when Christ instantaneously cures Peter's mother-in-law of a fever. On the other hand, τέρας is a phenomenon not according to nature, such, for instance, as the cure of the person born blind. The ἐν δυνάμει πνεύματος Θεοῦ, is, by Theodoret, Chrysostom, Erasmus and many others, regarded as subordinate to the preceding ἐν δυνάμει· they suppose that Paul means to specify the basis of his miraculous power. To that ἐν δυνάμει, it appears, however, more suitable to co-ordinate it, as Beza, Justin, Grotius and others do. Not only was a superior influence manifested in the outward miracles, but this was even more the case, in the discoveries of spiritual power. Πληρόω τὸ εὐαγγέλιον, to fulfil, *i. e.* fully preach, the gospel, Col. i. 25. See upon the expression, Fritzsche, Dissert. duæ, etc. p. 134. The κύκλῳ may well refer to Paul's residence in Arabia, of which he speaks at Gal. i. 17. Of his preaching the gospel in Illyria, the Acts of the Apostles is silent, as it also says nothing of his founding the church in Crete.

V. 20. It was, doubtless, one and the same doctrine which the first teachers of Christianity all taught; they did so, however, in various ways. Accordingly, when in any church, different teachers modelled their labours according to different types, the weak disciple might be led astray by the variety of the forms, and seduced to place too much weight upon some one or other of them, which we find was the case in the Corinthian church.

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V. 21. The passage is from Isa. lii. 15.

V. 22. In consequence of there being still so many Gentile nations in the countries more adjacent to him, the Apostle could not as yet gratify the fond wish of visiting the church at Rome he entertained, and which he had also expressed, c. i. v. 10.

V. 23. It had been Paul's desire to labour in those localities where no one else had preceded him. By this time, however, he had planted the gospel in the principal cities of Greece, in Ephesus, Corinth, Thessalonica, and Philippi, from which it was rapidly propagated to the smaller towns. In this way the Apostle could affirm that he had no longer any field for his activity in the East.

V. 24. Whether the Apostle ever actually was in Spain, the furthest region of the West, and there preached the gospel, as the tradition of the church, although on no very certain grounds, asserts, depends upon whether we suppose him to have suffered a second imprisonment. In that case,—and certainly more grounds speak *in favour of* a second imprisonment, than speak *against* it,—we may well suppose also a journey into Spain. (Compare Chr. Schmid, Historia Antiqua Canonis, V. et N. T. p. 597.) On the departure of Christian teachers from any city, they were wont to be convoyed by several of the brethren, Acts xv. 3; xvii. 14, 15; xx. 38; xxi. 5. Paul qualifies the ἐμπλησθῶ, with an ἀπὸ μέρους, inasmuch as the impulse of his vocation did not permit his heart to taste full satisfaction in enjoyment. Chrysostom: οὐδείς με χρόνος ἐμπλῆσαι δύναται,

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οὐδὲ ἐμποιῆσαί μοι κόρον τῆς ὁμιλίας ὑμῶν.[a] With respect to the reading, we have to observe, that both ἐλεύσομαι πρὸς ὑμᾶς and γάρ after ἐλπίζω are awanting in the codices A C D E F G, in the Syriac, Arabic, Koptic, &c., and are unquestionably spurious.

V. 25. This is Paul's last journey to Jerusalem. He was there and then seized, and brought a prisoner to Rome.

V. 26. Macedonia and Achaia were the two provinces into which the Romans divided the whole of Greece.

V. 27. Spiritual salvation came from the Jews. Compare also 1 Cor. ix. 11.

V. 28. Σφραγίζεσθαι means properly *to seal*, and then *to deliver safely;* in Latin, pecuniam consignare. Καρπός is the amount of the collection.

V. 29. Codices A C D E F G, the Coptic, Æthiopic and others, omit the τοῦ εὐαγγελίου τοῦ, which is accordingly to be considered as a gloss. The sense remains the same. At c. i. 11, the Apostle said, he hoped to give his brethren a χάρισμα πνευματικόν, on which, see the observations we have made.

V. 30. The Apostle foresaw what severe tribulation awaited him in Jerusalem; and as he himself was at all times diligent in intercession for others, he hence encourages the brethren to intercede for him. Διὰ τῆς ἀγάπης τοῦ πνεύματος. Christian affection is distinguished from worldly love and attachment; it is the offspring of that spirit which dwells in the hearts

[a] For no length of time is able to satiate, or inspire me with a distaste for your society.

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of the regenerate. Συναγωνίσασθαι. The life of the Apostle was a continual war, and of the weapons which he used in carrying it on, the chief was prayer, Ambrose: Si et ipsi cupidi sint videndi Apostolum, impensius orent ut inde liberetur.

V. 31. Paul himself knew beforehand the rage of his countrymen, and prior to his arrival in Jerusalem it was foretold him by prophets, Acts xxi. 11. At the same time, he also wished to conciliate the Christian brethren of Jewish extraction, as these, on account of their strict observance of the ceremonial law, (Acts xxi. 10,) did not as yet regard him with unrestrained affection. Or it may perhaps have been his wish, that the gifts, coming as they did from Gentile Christians, should be affectionately received by the Jews, and excite to mutual attachment.

V. 32. Διά is here intimation of the circumstances in which, or under which, any thing happens; in sense equivalent to κατά, 2 Cor. viii. 3.

V. 33. ὁ Θεὸς τῆς εἰρήνης is a predicate the Apostle loves to use in benedictions, See c. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23.

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CHAPTER XVI.

ARGUMENT.

Salutations and pious wishes.

V. 1. Cenchrea is the harbour of Corinth towards Asia Minor. The deaconesses, in the churches, had the same services to perform as the deacons, excepting only that they chiefly devoted themselves to their own sex. Through their means Christianity, in its early days, was introduced, in an unsuspected way, into the bosom of Gentile families.

V. 2. The ἐν Κυρίῳ indicates how, on the appearance of the Christian sisters, that sort of brotherly sentiment which is founded on the Lord, should be inspired. The Apostle likewise explains it by ἀξίως τῶν ἁγίων. Προστάτις, properly *female superintendant*, then *patroness, curatrix.*

V. 3. At 2 Tim. iv. 19, we find Prisca in place of the diminutive Priscilla. Prisca and Aquila, of Jewish extraction, had, by the edict of the Emperor Claudius for the banishment of the Jews, been driven from Rome. Whether so early as at that period, they had embraced Christianity, or were converted afterwards, cannot certainly be said. At Corinth Paul lodged in their house, as Aquila, like himself, carried on the trade of tent-making. When the Apostle quitted Corinth, Aquila and Priscilla accompanied him, but on his proceeding farther towards Jerusalem, they remain-

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ed at Ephesus, and exerted themselves for the kingdom of God, (Acts xviii. xix.). In 1 Cor. xvi. 19, we find salutations sent *by* them; and in the 2 Epistle to Tim., written several years after, iv. 19, greetings *to* them, which shews that they had remained for some considerable time in Ephesus. At a subsequent date, (under Nero), they had, as would appear from the greeting before us, returned to Rome.

V. 4. On what occasion these persons risked their lives for the Apostle, we do not know. It may have been in the uproar raised by the goldsmith Demetrius at Ephesus. The ἐκκλησία κατ' οἶκον is the family and all the domestics, each household in the great church forming a diminutive one. Comp. vi. 14 and 15, the οἱ σὺν αὐτῶ ἀδελφοί.

V. 5. The external authorities speak for the reading Ἀσίας instead of Ἀχαΐας. The internal authorities in favour of it also predominate. Ἀσία would here signify Asia proconsularis, whose capital was Ephesus. It was easy for a copyist, overlooking its special import, and considering Ἀσία to be the name of that entire quarter of the globe, to put the more confined country in its place. If Ἀχαΐα were the correct reading, there would be here a contradiction of 1 Cor. xvi. 15, although in that case, we would not require to take ἀπαρχή quite so strictly, but might translate it, *one of the first.* Εἰς Χριστόν. Here εἰς, as it also does in profane authors, signifies *touching, in reference to.* The names, from Epenetus to Olympus, in v. 15, are wholly unknown.

V. 7. Συγγενής may signify a bodily relative, it may also, however, merely intimate the Jewish origin

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of these two persons, which is the more probable opinion. See ver. 11 and 21: Compare Rom. ix. 3. When Junius and Andronicus were imprisoned with Paul is unknown. The name ἀπόστολος is here to be taken in its larger sense, 2 Cor. viii. 23. Acts xiv. 4, 14, where Barnabas is also called an apostle.

V. 13. The καὶ ἐμοῦ is put by Paul from gratitude for the affection she had shewn him.

V. 16. The kiss, as the natural expression of fraternal and sisterly affection, was, in the infancy of the church, the common sign of salutation. Chrysostom calls this kiss of Christian brotherhood, a cinder, which kindles love of a stronger kind than prevails betwixt relations—the one flowing from grace, the other from nature. As, in the kiss, the bodies are brought together, it is a symbol of union betwixt the souls. (Hom. xx. in 2 Cor.) This token of love was particularly usual at the administration of the Supper. After ἐκκλησίαι, we should, were we to yield to external authorities, adopt πᾶσαι into the text. It must not, however, be pressed. The Apostle reports the salutation of those churches only through which he had passed, and of which he had learned that they took an interest in the welfare of the Christians of the metropolis.

V. 17. In conclusion, Paul adds a warning against those dangerous men who, in all the Christian churches, endeavoured, at that period, to sow the seeds of discord, those, to-wit, who wanted to force the ceremonial law upon the Gentiles. By the picture which Paul is wont to draw of them, the only motive that

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actuated them, was the desire of ingratiating themselves with the more strict among the Jewish converts, of whom they hoped to make a gain. To the same improper motives did our Saviour ascribe the zeal of the Pharisees.

V. 18. Paul applies the same language to these persons at Phil. iii. 18, 19.

V. 19. As the church had acquired so noble a reputation for tractableness, (such is here the meaning of *ὑπακοή*, see Philem. v. 21), the Apostle wishes that, in compliance with Christ's precept, they should join the wisdom of the serpent to the simplicity of the dove. Œcumenius: *Φρονήσει μὲν κεχρῆσθαι εἰς τὸ μὴ ὑφ' ἑτέρων ἀδικεῖσθαι, ἀκεραιότητι δὲ εἰς τὸ μὴ ἑτέρους ἐπιβουλεύειν.*[a]

V. 20. *Σατανᾶς*, as the author of the hateful dispositions of those false brethren, the Judaizers. It is likewise in reference to their wicked endeavours to stir up discord, that God is here called *Θεὸς εἰρήνης*. *Συντρίβειν ὑπὸ τοὺς πόδας*, is *constructio pregnans*, and a biblical expression for total discomfiture. Not improbably, it is an allusion to Gen. iii. 15.

V. 23. The congregation had their meetings in the house of Caius. According to a tradition of Origen's, this Caius afterwards became Bishop of Thessalonica. *Οἰκονόμος* is the Steward of the city treasury, equivalent to Questor. The same use of the word is to be found in Joseph. Archæol. l. xi. c. 6, § 12; l. viii. c. 6, v. 4.

[a] To use wisdom, in order not to be made the objects of injustice by others, and simplicity, in order, on your part, not to circumvent them.

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V. 24. Ἡ χάρις τοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Chrysostom: Καὶ οὕτω καταπαύει τὸν λόγον προσεικῶς εἰς εὐχήν· ἡ χάρις τοῦ κυρίου ἡμῶν. ταύτην γὰρ θεμέλιον, ταύτην ὅρον ἀεὶ ποιεῖν αὐτῷ φίλον.[a]

[a] And thus he concludes the discourse becomingly with prayer; The grace of our Lord. For he ever delights to make this the commencement, and this the conclusion.

FINIS.

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